PURITY AND TRUTH

SELF AND SEX SERIES

WHAT A YOUNG BOY OUGHT TO KNOW

By

Sylvanus Stall D.D.

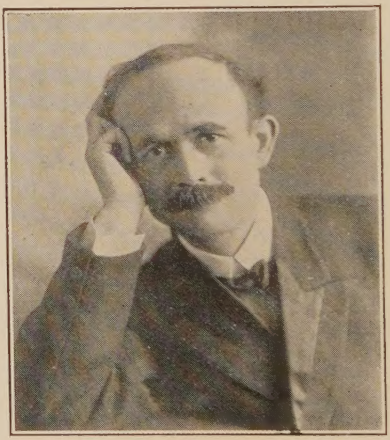
4/- M. W. Bramble. 10p
128 Woodbridge Rd
Ipswich

Commendations from Eminent Men and Women

What a Young Boy Ought to Know

COMMENDED BY JUDGE BEN B. LINDSEY

The eminent Jurist and Reformer



JUDGE BEN B. LINDSEY,

The eminent Reformer and Jurist. Originator of Juvenile Court System. Recognized Authority on Juvenile Delinquency.

"I am tremendously interested in your publications. No more important work is being done for the youth of this Nation. Not only every boy, but every father and mother, who are burdened with the sacred responsibilities for the character of youth, ought to read your splendid little book: "What a Young Boy Ought to Know." My experience for nine years in the Juvenile Court has convinced me that one of the greatest difficulties we face is a lack of sympathetic and intelligent education along this line.

I have recommended your books to hundreds of young people and parents."

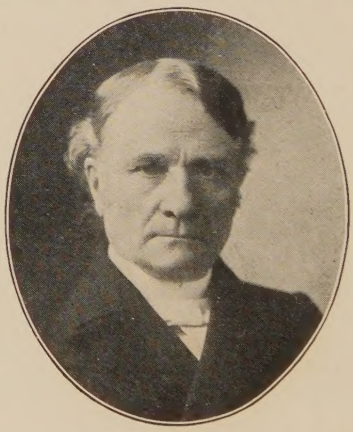
COMMENDED BY THEODORE L. CUYLER
The Eminent American Preacher and Author

THEODORE L. CUYLER, D.D.

The best living writer of devotional literature; former pastor of Lafayette Avenue Church, Brooklyn; author of "Christianity in the Home," "How to be a Pastor," "Stirring the Eagle's Nest," "Young Preacher," etc.

"Your *admirable* little book, 'What a Young Boy Ought to Know,' ought to be in every home where there is a boy. You deserve the thanks of every parent in the land."

COMMENDED BY CHAS. L. THOMPSON
The Eminent American Preacher



CHARLES L. THOMPSON, D.D.

Pastor of the Madison Avenue Presbyterian Church, New York City; ex-Moderator of the General Assembly of the Presbyterian Church; President of the Open and Institutional Church League; Associate Editor of "The Open Church Magazine," etc.

"I want to tell you how much I appreciate your little book. It is, indeed, what boys ought to know—the failure to know which has been the cause of many sorrows and pains and penalties. Why was not this book written centuries ago? How prudish and false to human interests is the feeling which has kept this knowledge back. You have presented it with admirable delicacy and fidelity, and for one I thank you for it."

COMMENDED BY JUDGE GROSSCUP
The Eminent American Jurist

P. STENGER GROSSCUP

Judge U. S. Circuit Court of Appeals.

"I have always felt that in every phase of life the truth was cleaner and more wholesome than any suppressions of, or deviations upon, it. Doctor Stall's book on 'What a Young Boy Ought to Know,' falls in with this idea. The great secret of success, morally and physically, as well as socially and industrially, is to get near the truths of Nature and listen to her voices. This book brings the young man face to face with nature in her most interesting and important phases. I take pleasure in commending it to everyone."

COMMENDED BY JAMES A. WORDEN
The Eminent American Sunday School Worker

JAMES AVERY WORDEN, D.D.

Secretary Sunday School Dept. Presbyterian Church. Author of "Bible Teachers' Guide," "Westminster Normal Outlines," "Bible Correspondence School," etc.

"Your book, 'What a Young Boy Ought to Know,' must have been given unto you by the Father in Heaven, both in its conception and composition. Your manner of elucidating and elaborating these facts and truths is in the first place *faithful*, then *delicate*, and avoids both coarseness and prudishness."

COMMENDED BY EDWARD W. BOK
The Eminent American Editor and Author

EDWARD W. BOK

Editor of Ladies' Home Journal

"I think it a matter of congratulation that you have told 'What a Young Boy Ought to Know,' told it so directly, and in a way which boys will understand. Other books have told other things, but you have compassed the whole subject. Consider me most receptive to the books which I see are going to follow this one. You may depend upon my hearty recommendation of the present book whenever it falls into my way to do so."

COMMENDED BY REV. F. B. MEYER
The Eminent English Preacher and Author

REV. F. B. MEYER, B.A.

Minister of Christ Church, Westminster, London, Author of "Israel, A Prince with God," "Elijah; Tried by Fire," "The Bells of Is," etc., etc.

"The questions which are dealt with in the 'Self and Sex Series' of books are always being asked, and if the answer is not forthcoming from pure and wise lips it will be obtained through vicious and empirical channels. I therefore greatly commend this series of books, which are written lucidly and purely, and will afford the necessary information without pandering to unholy and sensual passion. I should like to see a wide and judicious distribution of this literature among Christian circles."

COMMENDED BY BISHOP J. H. VINCENT
The Eminent American Preacher and Educator

BISHOP JOHN H. VINCENT, D.D., LL.D.

Chancellor of Chautauqua University; author of "Sunday School Institutes and Normal Classes," "The Church School and its Officers," etc.

"You have handled with great delicacy and wisdom an exceedingly difficult subject; one which it is almost dangerous to broach, but which *must* be presented to the growing boy and to his parents in a frank way, and with forcible, practical, scientific hints for prevention and correction. Your work has been well done."

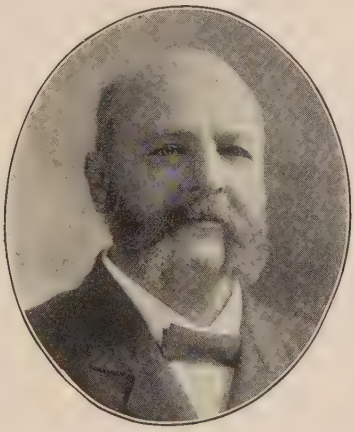
COMMENDED BY LADY H. SOMERSET
The Eminent English Philanthropist

LADY HENRY SOMERSET

Philanthropist, President National British Temperance Association, President World's Christian Temperance Union, established and edited "Woman's Signal," etc.

"I think 'What a Young Boy Ought to Know' is calculated to do an immense amount of good. I sincerely hope it may find its way to many homes in which it may be a blessing. I have long felt that we do not do enough to warn our children against the particular difficulties that are certain to meet them as they go out into life."

COMMENDED BY ANTHONY COMSTOCK
The Eminent American Christian Reformer



ANTHONY COMSTOCK

Secretary of the New York Society for the Suppression of Vice; author of "Frauds Exposed," "Traps for the Young," etc.

"I have read the book with a great deal of interest, because I am deeply impressed with the necessity for instructing the boys of the day; and because what you have presented is presented in such a way as to lift the mind and thoughts upon a high and lofty plane upon delicate subjects. Every parent who has a boy would be benefited if he would carefully read this book and then communicate the facts to his boy, by putting the book into the boy's hand or use your methods as a medium for instructing the boy."

COMMENDED BY JOSIAH STRONG

The Eminent Author and Christian Worker

JOSIAH STRONG, D.D.

General Secretary of the Evangelical Alliance for the United States; author of "Our Country," "New Era," etc.

"Your treatment of a most delicate subject is eminently wise. Permit me to say that your method is precisely that which I employed a few years ago with my own boy. A foolish and culpable silence on the part of most parents leaves their children to learn, too often from vicious companions, sacred truth in an unhallowed way. Your book is most reverent and will inspire reverence. I hope many parents will have the wisdom to make use of it."

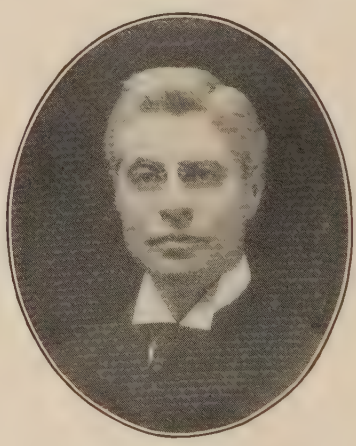
COMMENDED BY W. H. G. THOMAS
The Eminent English Preacher

W. H. GRIFFITH THOMAS, D.D.

Vicar of St. Paul's Church, Portman Square, London, England

"Your books 'What a Young Boy Ought to Know' and 'What a Young Man Ought to Know' are at once models of clearness and restraint, of definiteness and discretion, while the practical character of the teaching makes them especially valuable."

COMMENDED BY JOHN WILLIS BAER
The Eminent American Christian Worker



JOHN WILLIS BAER

General Secretary of the Presbyterian Home Mission Society; former Secretary of United Society of Christian Endeavor

"If there is anything that I can say that will stimulate the reading of Dr. Stall's book entitled 'What a Young Boy Ought to Know,' I am anxious to say that word. I wish every parent might give the book careful reading. I feel confident that it can do great good, and I mean that my boys shall have the contents placed before them. I am planning now to read the book aloud to them."

COMMENDED BY MRS. K. W. BARRETT
The Eminent American Christian Worker

MRS. KATE W. BARRETT, M.D., D.Sc.

National Superintendent of the Florence Crittenton Missions.

"If every mother and father in the world could be made to read Dr. Stall's book, and to enter into the spirit of it, it would do more to promote the cause of right living than anything I know. The most delicate points of sex relations are handled in a manner clear, concise and without one word to awaken morbid sentiment. 'What a Young Boy Ought to Know' is verily scientific, and yet is as readable as a fairy story. No home is complete without it."

COMMENDED BY MRS. LIVERMORE

The Eminent American Author and Lecturer

MRS. MARY A. LIVERMORE, LL.D.

Lecturer; author of "My Story of the War," "Woman of the Century," "The Story of My Life," etc.

"I have carefully read 'What a Young Boy Ought to Know,' and am glad to commend it. He has treated the most delicate subjects so wisely that the most fastidious cannot object. The short chapters, full of physiological truths, which all children ought to know, at a proper age, will be read by boys without awakening a prurient thought; and the warning against harmful habits and thoughts must prove a safeguard."

STALL'S BOOKS
THE WORLD AROUND

¶ More than a million copies in English sold.

¶ Two thousand new readers daily.

¶ Translated into eight languages in Asia, and into the leading languages of Europe.

¶ A few reduced fac-simile pages follow.

¶ None of the foreign publishers were solicited. Each sought the right to translate. In two of the countries publishers contended for the privilege.

¶ They are enthusiastically commended by Medical Authorities, Clergymen, Editors, Authors and Statesmen, and also by the Medical, Secular, and Religious Press.

KOREAN.

(From What a Young Boy Ought to Know.)

تشویش اور فرمانبردار تھا۔ اب بدمزاج چڑچڑا گندہ ذہن اور گھنا ہو جاتا ہے۔ اور گفتگو کرتے وقت لوگوں کے چہرے کیطرف صفائی کے ساتھ نہیں دیکھ سکتا۔ بلکہ لوگوں کی ملاقات سے جی چراتا ہے۔ اپنی آنکھوں کو چھپاتا اور مجرموں کیطرح چھپ چھپ چلنا پسند کرتا ہے۔ اس لڑکے کی عقلی اور جسمانی حالت میں ضرور فرق آگیا ہے۔

اخلاقی حالت کے بعد اسکے اعصابی سلسلہ میں بھی فتور پیدا ہو جاتا ہے۔ انسانی جسم کے کسی حصہ میں اعصاب کا اسقدر مجموعہ نہیں ہوتا۔ جیسا کہ عضو تناسل میں ہوتا ہے۔ اس ناپاک عادت میں ان اعصاب کو ایسے طور پر درہم برہم کیا جاتا ہے۔ کہ آخر نہایت خوفناک نتائج پیدا ہوتے ہیں۔ اول اول تو ایک لطف آمیز جوش محسوس ہوتا ہے جسکے ساتھ اعصاب میں ایک قسم کا تشنج پیدا ہو جاتا ہے۔ جسکے پیدا ہوتے ہی تمام لطف کافور ہو جاتا ہے۔ اور رفتہ رفتہ اعصاب تباہ اور برباد ہو جاتے ہیں۔ جیسا کہ تمام جسم کے تشنج کے دورے کے بعد ہوا کرتا ہے۔ اس قسم کے سخت صدمہ ان خاص اعصاب سے تمام جسم میں پھیل جاتے ہیں۔ اور اگر متواتر یا بہت عرصہ تک اس صدمات کے سلسلہ کو قائم رکھا جائے تو کل اعصابی سلسلہ گمگر تباہ ہو جاتا ہے۔ جسکے بحال ہونیکی کوئی اُمید نہیں کی جا سکتی۔

اعصاب کی بربادی کے بعد عقل میں بھی فتور آجاتا ہے۔ جو لڑکا پیشتر ہوشیار اور جماعت میں اول تھا اسکا حافظہ جواب دیجاتا ہے۔ دماغ میں گرفت کی طاقت نہیں رہتی۔ کسی بات کو ذہن نشین کرنا ناممکن ہو جاتا ہے۔ رفتہ رفتہ وہ اپنی جماعت میں سب سے نیچے درجہ پر آگرتا ہے۔ وہ دلی یقین کے ساتھ کچھ نہیں کہہ سکتا۔ اسکو کھیل کود ہنسنے اور اچھی صحبت میں کوئی خوشی حاصل نہیں ہوتی۔

ان تغیرات کے ساتھ جسم کا بھی ستیاناس ہو جاتا ہے۔ اسکی صحت بگڑ جاتی

りて、人類の繁殖を謀るを以て最賢最良の方法とせり、動植物界に於ける生殖系統の研鑽は極めて興味多きものにて、默座瞑目して靜に之を考ふれば、凛乎として犯かす可らず、肅然として其崇敬の念に打たれずんば非らざるものあり、神が宇宙を創造するや、日月星辰、山岳、河海の如き無生体には生殖力を與へずして、無盡藏なる彼れの智識の示すがまゝに、或は破滅し、或は創造するの獨權を自ら掌握したり、之に反して、草木、魚類、鳥類、爬虫類、獸類及人類の如き生物には、生殖力と之れを適宜に便用すべき本能と智識とを賦與したり、然れども生殖力は創造力にあらず、故に植物が鳥類を創造し、魚類が獸類を創造して、神の智識が定めたる宇宙の美と調和と法則との混亂錯雜を招くが如き事なし、然り神は生物に生殖力を與へたれども創造力をば與へざりしなり、生れしものは父と同じく、須臾地上に生きて後再び地上を去り、

JAPANESE

(From "What A Young Man Ought to Know.")

पीते पीते वे कंगाल हो जाते। बहुत लोग दूसरों के कहने पर वा उस का स्वाद चीखने के लिये पहिले थोड़ी थोड़ी शराब पीना सीखते हैं और अन्त में पक्के शराबी हो जाते हैं। पर जो लोग शराब नहीं पीते वे कभी मतवाले नहीं होते।

मैं चाहता हूं कि तुम किस लिये खाते हो यह समझके और ईश्वर का धन्यवाद मानके उस की महिमा के लिये खाया पिया करो।

चूल्हे में लकड़ी जलाने के लिये जैसे हवा का दर्कार है हमारी जीवनरूपी आग के लिये भी वैसाही हवा का दर्कार है। चूल्हा बनाने के समय टहलनी दो छेद रखती है एक हांडी रखने के लिये और दूसरा चूल्हे में हवा जाने के लिये। वैसाही हमारे शरीर में भी ईश्वर ने खाने के लिये मुंह और हवा भीतर जाने के लिये नाक दिई है। ईश्वर का अभिप्राय जानके हम को नाक ही से सांस लेना चाहिये। तब हम बहुत रोगों से बच जावेंगे।

नाक के भीतर बाल है। सो सांस लेने के साथ धूल भीतर फेफड़े में जाके उसे न बिगाड़े इस लिये भीतर जानेवाली हवा को वह बाल मानो छांक लेता है। तुम ने सुना होगा कि गोटी निकलने के रोग के हैजा के वा दूसरे रोग के बीज हवा के साथ उड़ते हैं। जब रोग के बीज किसी के फेफड़े में जाते हैं तो वह रोग उसे हो जाता है। इस को रोकने के लिये ईश्वर ने हमारी नाक के पीछे स्पंज की नाईं एक चीज दिई है। इस में बहुत रोगों के बीज अटकके रह जाते हैं। सो नाक से सांस लेने से उस रोग के बीज से कुछ हानि नहीं होती। फिर जो लोग मुंह खोलके सांस लेते हैं तब ठण्ड के दिनों में ठण्डी हवा उन के फेफड़े में पहुंचती है

(From "What A Young Boy Ought to Know.")

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యుండు తొడిమకుఁ బోవుచున్నది. అక్కడ విత్తనములు పుప్పొడి మూలమున ప్రాణమును బొంది పెద్దవగుచున్నవి. కొన్ని సమయములయందు స్త్రీపురుషస్వభావములు ఒకే కొమ్మయం దుండెడి వేరువేరు పువ్వులయందుఁగాని, వేర్వేరు కొమ్మలయం దుండెడు పువ్వులయందుఁగాని కనఁబడుచున్నవి. మఱికొన్ని తావులలో వేరు వేరు చెట్లయందుఁ గనఁబడుచున్నవి. ఈ తల్లిదండ్రి చెట్లు దగ్గఱగా నుండక, ఒకటికొకటి దూరముగా నుండవచ్చును. ఒక్కసారి రాయి వేసినంత దూరమునను, మఱియొక సమయమున నింకెక్కువ దూరమునను, మఱి చాల మయిళ్లదూరమునను నుండవచ్చును. ఆ చెట్లు కొంతదూరములో నున్నప్పుడు, పురుషవృక్షము నందలి పుప్పొడి గాలివలనను, మొగ్గలకు నిటువంటి సాహాయ్యమును జేయవలెనను భావము లేక తమకుఁ జలికాలమునందు ఆహారమునకుఁగాను దేనెను జేర్పవలెనను భావముతోఁ దేనెటీఁగలవలనను, ఇంక నితరములయిన పురుగుల మూలమునను స్త్రీవృక్షములకుఁ దీసికొనిపోఁబడుచున్నది.

నేను పయినఁ జెప్పిన విషయములవలన దేవుఁడు వాని వాని జాతి ప్రకారము విత్తనము లిచ్చుచెట్లను ఆదియందు సృష్టించినపుడు, ఆయన చూపిన జ్ఞానమును, ఆయన యిప్పుడు త్వరలోఁ జనిపోవు మొలక, గడ్డి, పూవు, మ్రాఁకు వీనికి మాఱుగా మొలకలు, చిన్నచెట్లు, మ్రాఁకులు వీనిని క్రొత్తగ నేవిధముగఁ గలిగించి శాశ్వతముగా నుండునట్లు చేసి లోకమునందు వ్యాపింపఁ జేయుచున్నాఁడో మనకుఁ దెలియుచున్నది. దేవుఁ డన్ని విధములయిన చెట్లనుండియు మ్రాఁకులనుండియు తా నిచ్చియున్న పునరుత్పత్తిశక్తిని మరలఁ దీసికొనినయెడల, కొన్ని సంవత్సరములలోపల ప్రపంచమం దుండెడి పచ్చని వస్తువులన్నియుఁ జనిపోయి నశించిపోవును. అప్పుడు పూలుగాని, పండ్లుగాని, ధాన్యముగాని, ఏ విధమయిన యాహారవస్తువుగాని యుండనేరదు. లోకమునం దెక్కడను క్షామమును మరణమును వచ్చి, అవి పక్షి మృగము మనుష్యుఁడు మొదలగు ప్రాణుల భూమిమీఁదనుండి యూడ్చుకొని పోవును.

TELEGU (INDIA)

(From "What A Young Boy Ought to Know.")

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পরিশ্রম করে, কিন্তু পিতামাতার সাহায্যের জন্য পরিশ্রম করিতে হইলে অত্যন্ত কষ্ট বোধ করে। ইহাতে তাহাদের স্বভাবের দোষ প্রকাশ পায়। কারণ যদি তাহাদের কর্ত্তব্য জ্ঞান ও পিতামাতার প্রতি ভক্তি থাকিত, তাহা হইলে খেলা করিতে তাহাদের যত দূর আনন্দ হইত, পরের উপকার করিতে তাহাদিগকে তদপেক্ষা অধিক আনন্দিত ও উৎসাহিত হইতে দেখা যাইত।

যাহারা জীবনের প্রত্যেক মুহূর্ত্তকে ফলদায়ক করিতে ইচ্ছুক, তাহাদের অনেকে আশানুরূপ কৃতকার্য্য হয় না। ইহার কারণ এই যে, কোন্ প্রণালী অনুসারে কার্য্যের পরিবর্ত্তন করিতে হয়, তাহা তাহারা জানে না। তুমি হয় ত স্কুলে অনুভব করিয়াছ যে, অঙ্ক কষিতে কষিতে যখন তোমার মন ক্লান্ত হয়, তখনও তুমি আনন্দের সহিত ইতিহাস পড়িতে পার। আবার যখন ইতিহাস পড়া বিরক্তিজনক বোধ হয়, তখনও তুমি আহ্লাদের সহিত একটি প্রবন্ধ লিখিতে পার। সেই রূপে কৃষক হাল চষিয়া ক্লান্ত হইলেও জাল বুনিয়া কিম্বা গাড়ী হাঁকাইয়া বিশ্রাম ও আমোদ পাইতে পারে।

ইংলণ্ডে যখন রেলগাড়ী ছিল না, তখন এক নগর হইতে অন্য নগরে যাতায়াতের জন্য ঘোড়ার গাড়ী নির্দ্দিষ্ট সময়ে চলিত। গাড়ীগুলির কর্ত্তৃপক্ষ দেখিলেন যে, নির্দ্দিষ্ট পথের মধ্যে দুই একটি ক্ষুদ্র পাহাড় থাকিলে ঘোড়া বেশ চলিতে পারে, কিন্তু পথ সমতল হইলে ঘোড়া অতি শীঘ্র ক্লান্ত ও অকর্ম্মণ্য হইয়া পড়ে। কেননা সমতল পথে গাড়ী টানিতে ঘোড়ার এক মাংসপেশী, পাহাড়ে উঠিতে অন্য মাংসপেশী এবং

die Methoden anzuwenden, welche dich vor Monaten und Jahren instand setzten, die Zuneigung deines Weibes zu gewinnen. Es gibt gewiß einige Frauen, die rechte Xanthippen sind, die auch kein Philosoph zu bändigen vermag. Wir haben in dem vorhergehenden Bande dieser Sammlung berühmte Beispiele dieser Gattung in dem Leben einiger hervorragender Männer gegeben. Aber hoffentlich ist ihre Zahl nicht allzu groß.

Es gibt Männer, und ich fürchte, nicht wenige, welche vom Schicksal dazu ausersehen sind, in der Ehe nur Enttäuschung zu finden. Es dauert nicht lange, so bemerken sie den Unterschied zwischen der Ehe, wie sie sich dieselbe vorstellten und wie sie wirklich ist. Sie sehen diese Verbindung sehr bald als einen Mißgriff an, und nach wenigen Jahren, ja zuweilen nach wenigen Monaten klagen sie die Ehe als eine verfehlte Einrichtung an. In Wahrheit beruht der Mißerfolg einzig und allein in der irrtümlichen und unwürdigen Auffassung der Ehe von einer Seite oder von beiden beteiligten Parteien; die Ehe ist keine verfehlte Einrichtung, sondern diese Leute selbst sind die Ursache ihres Fehlschlages. Sie gehören zu einer Klasse, welche die niedrigsten Vorstellungen vom Weibe und seinem Verhältnis zum Gatten in der Ehe hat. Sie sieht das Weib an, als wäre es einzig dazu geschaffen, um die zügellose Begierde des Mannes zu befriedigen. Sie haben sich mit dem Gedanken verheiratet, daß in einer solchen Verbindung die gröbste Ausschweifung ihre gesetzliche Sanktion

GERMAN

(From "What A Young Husband Ought to Know.")

familjelifvet känna sig tillfredsställd framför allt annat af det gemensamma hemmets trefnad och välsignelser — en man, som ej tvekar att offra utelifvets nöjen och lockelser, ja till och med, om så behöfves, den kära cigarren, för att i stället använda sin tid och sina penningar för att bereda sin familj trefnad och glädje.

Otaliga hem förlora sin lycka och blifva i många afseenden beklagansvärda på grund af brist och nöd, som uteslutande kunna tillskrifvas mannens själfviskhet och bristande omtanke för de sina. Om du verkligen vill bibehålla och stadfästa din hustrus och dina barns bästa och ädlaste egenskaper, kan du ej nå detta mål, såvida du icke gör ditt hem till medelpunkt för alla dina tankar och sträfvanden samt delar såväl tillgångar som nöjen med dina kära. Om du begär, att de dina skola lefva för att bereda din lycka och trefnad, så hafva de å sin sida lika rätt att vänta, att ditt lif och dina uppoffringar syfta till deras lycka och trefnad. Äfven den lyckligast utrustade brud förvandlas snart genom en bekymmerslös, slösaktig, själfvisk och försumlig man till en retlig hustru, en missnöjd husmoder och en likgiltig mor. I de flesta fall förstöres hemmets lycka genom dryckenskap, lättja, dåligt lynne, opraktiskhet och misshushållning, genom råhet å mannens, slarf och osnygghet å hustruns sida, samt öfver hufvud taget genom ett lif utan verk-

SWEDISH

(From "What A Young Husband Ought to Know.")

la pureté d'un jeune homme est de lui apprendre à connaître scientifiquement tout ce qui concerne sa nature sexuelle et celle de la femme. La vertu basée sur la connaissance scientifique vaut mieux que l'innocence basée sur l'ignorance. Nous croyons pouvoir assurer qu'un grand nombre des jeunes gens qui ont succombé au vice l'ont fait dans l'ignorance des conséquences possibles. Ce qu'ils ont entendu dire de la femme a éveillé leur curiosité ; des conversations impures, des livres corrupteurs, des peintures suggestives ont excité leur imagination et honteux de leur ignorance, ils ont cherché à obtenir par l'expérience les informations qu'ils n'avaient pu se procurer autrement. La plupart des livres qui prétendent aider les jeunes gens ont été écrits par des hommes corrompus eux-mêmes ; la connaissance qu'ils leur donnent est fausse et leur influence pernicieuse, parce que le dessein de l'auteur est de travailler sur l'imagination du lecteur et de l'alarmer afin de pouvoir lui vendre des préservatifs et des panacées qui ne servent qu'à ruiner l'acheteur et à enrichir le vendeur.

Il y a cependant un bon nombre d'autres

FRENCH

(From "What A Young Man Ought to Know.")

hetzij de platen de muren van een museum of die van het vertrek eens rijken sieren (ontsieren).

Als gij wenscht rein te zijn naar het lichaam, moeten ook uwe woorden rein zijn. „Bedriegt uzelf niet, kwade samensprekingen bederven goede zeden." Terwijl het koesteren van slechte gedachten alleen een enkelen persoon kan verlagen, werken onreine gezegden niet alleen verlagend op den persoon, die ze uit, maar ook op hen, in wier ooren de slechte woorden doordringen. Er zijn menschen, die duizenden zouden willen geven, zoo zij de eene of andere wellustige voorstelling niet hadden gezien; deze staat zoo diep in hun geest gegrift, dat zij er niet uit weggevaagd kan worden en de voorstelling is zoo levendig, dat zij de gedachten bijna voortdurend bezighoudt en den hartstocht prikkelt. Ook zijn er dezulken, in wier herinnering een gemeen verhaal blijft voortleven, het hecht zich vast aan elken vezel van hun bestaan, weigert zich uit de gedachten te laten verbannen en te worden weggewischt uit het geheugen. Indien gij wenscht: „de lusten der jonkheid te ontvlieden," houdt u dan ook ver van hen, die wellustig zijn in gedachten, daden en woorden. Vermijdt en ontvlucht de onreinheid, hetzij die weerzinwekkend is voor het oog, afschuwwekkend in de gedachten of verlagend voor de verbeelding. Sluit uwe ooren voor de bederf-aanbrengende invloeden van lage verhalen, welke zoo kunstig met geestig-

DUTCH (HOLLAND)

(From "What A Young Man Ought to Know.")

en sus capas que el sol arruga y amarillea y con sus flotantes cabelleras, son la madre, son las manifestaciones femeninas de la planta, y el penacho que la corona con sus brotes abiertos y cargados de polen—de polvo de flor—son el padre, son sus manifestaciones masculinas. Cuando un viento suave mece los tallos, el polvo de flor, el polen cae sobre la cabellera de seda que cuelga de las mazorcas, y cada veta de esa seda lleva á un grano el principio fecundante. Sin esta operación misteriosa no habría grano y por lo tanto no podría haber nueva planta.

En las plantas, los sexos están en la flor, y esto lo mismo en la flor de un árbol frutal que en las rosas de un zarzal. A veces están juntos, sobre el mismo tallo, como en el caso del maíz; á veces están separados, cada uno en tallo distinto. Cuando están juntos en la misma flor, el polen pasa fácilmente de la antera masculina al estigma femenino, y de aquí, á través del estilo, pasa fácilmente al ovario, que se oculta bajo los pétalos de la flor, y donde la simiente, una vez fecundada por el polen, madurará y guardará el princi-

SPANISH

(From "What A Young Boy Ought to Know.")

SYLVANUS STALL, D.D.

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WHAT A YOUNG BOY OUGHT TO KNOW

BY

SYLVANUS STALL, D.D.

Author of "What a Young Man Ought to Know," etc., "Five-Minute Object Sermons to Children," "Talks to the King's Children," etc.

"*Ignorance is Vice.*"—*Socrates.*

PHILADELPHIA, PA.: 200–214 N. FIFTEENTH STREET

THE VIR PUBLISHING COMPANY

LONDON:
7, IMPERIAL ARCADE,
LUDGATE CIRCUS, E.C.

TORONTO:
WM. BRIGGS,
33 RICHMOND ST., WEST

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Entered at Stationers' Hall, London, England

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Dedicated

TO

THE THOUSANDS OF BOYS WHOSE HONEST INQUIRIES CONCERNING THE ORIGIN OF LIFE AND BEING DESERVE SUCH A TRUTHFUL, INTELLIGENT, AND SATISFACTORY ANSWER AS WILL SAVE THEM FROM IGNORANCE, ENABLE THEM TO AVOID VICE, AND DELIVER THEM FROM SOLITARY AND SOCIAL SINS.

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A FOREWORD TO PARENTS.

But few parents realize the full debt of duty which they owe to their children. While only a small number are so insensible to their duty as not to provide food and clothing for their children, a much larger number do not recognize the importance of instruction, of education, and of discipline. Many do not have a proper sense of their duty in the moral training of their children, and nearly all parents fail in the matter of properly guarding their children upon the subject of personal and social purity.

There are some who are not indifferent to their duty in safeguarding the purity of their children, but they do not know how to present the subject in the best way. They are properly apprehensive lest they arouse more evil thoughts than they allay. Not knowing how to proceed many parents dismiss the whole matter from their minds and leave their children exposed to the impure teach-

ings of the streets, the evil influences of older companions, and oftentimes to servants or to the degrading influences of vicious men who delight to pollute the minds of the young and to send untaught feet astray. These parents forget their own blind blundering, and leave their children exposed to the same perils from which they may themselves have but barely escaped in their youth while enveloped in the mystery which attends so many children in their ignorance.

If the parents in every land could read the letters which come to me from boys and young men resident in every quarter of the globe, no parent could be so indifferent as not to be aroused to some appreciation of his and her duty and responsibility to their own children in reference to making them intelligent in a pure way concerning the things that in their very early years they need so much to know.

The common refrain of these boys and young men is, "Why did not some person warn me! No friend or teacher, neither in the day school or Sunday-School, not even our minister or doctor, ever said one word of warning to me upon this subject! Father and mother,

who must have known all about this danger, never mentioned the subject to me. Instead of telling me the truth and warning me they tried to deceive me, and in ignorance left me to go wrong without warning."

One young man said, "My parents warned me against tobacco and against liquor; they warned me against gambling and swearing and against dishonesty and stealing. They required me to go to Sunday-School and to Church and taught me to pray. They seemed to have done their duty conscientiously upon every other subject, but they never said one word to me concerning the very thing that has wrought my ruin." Many in their extremity have said, "How can I ever forgive my parents for their mistake and neglect in this matter!"

Under no circumstances should parents neglect to teach their children concerning truthfulness and honesty, fidelity and honor, or to warn them against profanity and drunkenness; but there are thousands of boys and girls, who by nature are not exposed to temptation upon any of these subjects, while, upon the other hand, there is not a single child normally constituted who is not subjected sooner

or later to trying temptations because of the emotions and inclinations which grow out of the very fact that the Creator, in infinite wisdom, has constituted us men and women and organized society in such a way as to make the great happiness of the world dependent upon the diverse endowments of the two sexes.

If children are to be warned concerning the temptations which are universal and inevitable, and where mistake and sin are quite sure to follow when the young are left in ignorance and without a single word of warning, this obligation rests first upon the parents, for this is where the Creator primarily placed it.

The instructors in the public schools, Sunday-School teachers, preachers, and physicians have their responsibilities in this matter, but not one of them can fully discharge the obligation which in the very nature of things the Creator places upon the two persons to whom He intrusts an immortal spirit for such nurture and training as shall best fit the child for the responsibilities of life, the recognition of his duty to himself, to his God, and his proper relation to

his fellow-man. If the child who looks to its parents for food and shelter, for clothing, education, and counsel, is not reasonably and rightly to expect warning and counsel from them upon the most sacred subjects of life, then from whom is the child to expect it? If God has made men and women pro-creators with Himself in the perpetuity of the human race; if He has clustered the tenderest, purest, most holy, and most sacred relations of human life about the husband and the wife in the home, then why should we blush, be covered with confusion and shame in the presence of our children when they ask us the most reasonable questions concerning the origin of human life—why should we when the first and greatest opportunity comes, even with the very little ones, when they naturally and rightfully come to their parents with their reasonable perplexities and inquiries—I say, why should parents at this most important juncture in human life attempt a deception which always fails to deceive, and in the moment of utmost trust destroy for all its subsequent years the confidence of the child in the honesty and integrity of its parents? Why should they at the

very moment when the opportunity is afforded them to draw the child to them as never before and as never again, not only lose this opportunity, but repel their child, and by their very bearing as well as by their words cause their child never again to repose confidence in its parents? Why should they quicken the very curiosity they seek to allay and drive their child to older companions, to ignorant servants, and to others, with its mind which they themselves have placed in a receptive mood for the teaching of the most sacred truths in the most impure manner?

If you want your children to be honest with you why should you not be honest with them? If you would not have them deceive you why should you attempt to deceive them? If you would teach them by precept, why should you not teach them also by example? Is it any wonder that your child should shut you out of its confidence in similar matters and in the same manner in which you have yourself taught it to deceive. Why should you strike and slay the very confidence which the Creator has so wisely placed in the heart of every child in the integrity and honesty of its parents?

Rest assured that the deceptions you attempt to practice upon your children do not deceive, but they do destroy their confidence and sometimes even their faith in their own parents. Let me name a single illustration.

One bright May morning, a little boy, about four years old, with no companion, was playing ring-around-a-rosy by himself around a young apple tree that grew near the garden wall. While he was playing a very young "baby bunny," came out of a rabbit-hole near by. The little rabbit was too young to escape the child's grasp. Delighted with his new-found treasure, he naturally ran to his mother in the house. His happiness during the day with the baby rabbit was complete. When evening came his father suggested that he should take the rabbit back to the hole and leave it with its parents for the night, and then when he would go again early the next morning the little rabbit would come out of the hole, and he could bring it again into the house and play with it another day. To the confiding little child this seemed reasonable enough. But imagine the disappointment of the child the next morning after he had waited

an hour or more and the idea began to dawn upon his mind that he had been wickedly deceived by his own father! He is now a grown man, and when relating this incident to me a few days ago he said that the bitterness he felt in that moment against his father could never be described, and he resolved then and there in his infancy never again to accept his father's word or to trust him in anything.

It would have been just as easy for the father and equally influential with the child, as well as far more satisfactory in its result, if he had pictured to the mind of the child the sorrow of the parents of the little rabbit as they went all day up and down the field hunting for their baby bunny, and how that they would not be able to sleep at night unless their little baby was returned to them, as the bunny was too young to sleep anywhere else except right by its mamma, and that it ought on that account to be returned to its own little home. Such a course as this would have taught the child tenderness and thoughtfulness for all forms of animal life, and would have been truthful, and would have inspired in the mind of the child love and confidence in his father.

Parents may ask how early they ought to teach their children upon the subjects of life and being, and the proper care of their bodies. Whenever the sacred questions are asked they ought always to be answered honestly, but with the greatest intelligence and wisdom. It matters not how young the child may be.

One high in authority in the Roman Catholic Church has made this statement concerning the religious instruction of the young: "Give me the children until they are seven years of age—then you can teach them what you will—they are mine forever."

This is just what parents should do in the matter of teaching their children upon the subject of purity. Their earliest years are the most important. But instead of this most parents omit to give their children any instruction, regarding them too young, until they are twelve or thirteen years of age, by which time the purveyors of evil have polluted their minds forever. The first seven years of a child's life are as important to the parent as to the prelate and by withholding the proper instruction for twice this period, parents wait until there is nothing to be told and the sense of all sacredness connected with

reproduction has in most instances been forever lost.

I have known of thousands of instances where young men were ruined because their parents failed to give them proper warning. I have never known one who was ruined because his parents imparted instruction too early, or by the warning which parents gave their children, even though the parents were unqualified to speak in the wisest manner upon the subject.

How early these questions may arise is dependent upon the child and the conditions by which it is surrounded. If the child is not an idiot the "why and the wherefore," the "whence and the whither" will constitute its earliest mental inquiries. If you think that these questions do not arise in the mind of a child until it is eight or ten years of age, you make a very serious mistake. Questions of being, of the origin of things and the source of life constitute the earliest inquiries in the mind of a child, and where conditions suggest the question, and the question is asked by the child, it should always have an honest answer, it matters not how young the child may be.

But as I have already said, the answer should not only be honest, but it should be intelligent; it should not only be truthful, but it should be judicious. It should be so thorough, so honest, and so satisfying as to inspire confidence and allay curiosity, rather than to be deceptive and arouse curiosity and awaken doubt.

A child learns of the conditions by which it is surrounded, of its relations to its parents and others in the first few months of its life. Without any previous knowledge of anything or any language, it learns the meaning of words, and learns how to speak the language which it hears, even more quickly than a person of thirty or forty years of age could possibly learn a foreign tongue in the same period under the most favorable circumstances. A child cannot only excel its parents in learning a foreign language, but it can acquire the pronunciation with an accuracy altogether impossible to its parents. Not only so, but the child will at once acquire an accurate pronunciation while the parent may never be able to speak it without at least some defect in accent.

The child comes into the world with no knowledge of the objects or the per-

sons by whom it is surrounded. Its mind is a perfect blank, but, like the sensitive plate in the camera it is receptive to the slightest impression. Impressions are not simply photographs upon the mind in childhood, as in later life, but the impressions are as deep and abiding as if engraved or stamped into the mind by a die. Childhood is the time when thought and feeling are wrought into the soul so that they cannot be burned by flame or washed away by flood, but abide forever as a part of the child's being.

How important, then, that the child's earliest conception and primary knowledge of the most sacred functions and relations of life should be such as to lift the entire thought concerning the reproductive nature up to that pure and sacred plain upon which the Creator placed it when he created man and woman, and in infinite wisdom endowed them as He did!

Surely there can be no doubt with regard to the duty of the parent to the child in this matter. The question, however, of how to present this subject, what to say and how to proceed, is of utmost importance. To assist the parent

in this matter this little book was written. Thousands of parents in every land have used it with satisfaction and success, and the author has yet to learn of a single instance where the information contained in this book has been imparted to a child with anything but the most gratifying results, nor has he ever learned of the imparting of the information as here presented being the occasion of the asking of embarrassing questions, as parents so often fear.

It is important that the parent should, first of all, carefully and thoughtfully read the following brief chapters. The parents themselves should have a right conception of the whole subject. They should know what the child is to be taught concerning these matters. After they have read it they will be the best judges whether to place the book itself in the hands of their child, or to take the child day after day, or evening after evening, and read the book in sections, or a chapter at a time. The course for the parents to pursue should be largely determined by the age of the child, and by other considerations of which the parents should be the best judges.

The greatest danger to which parents

are exposed is that of postponement, with the thought that, while *other children* may need such information, *their* children do not. In this thought you are just as much mistaken as the parents of the "other children." They in their turn have the same idea concerning *your* children.

Temptations and dangers to your child are possibly not so much objective as subjective; not so much from without, as from within. Your child doubtless already knows much more along these very lines than you have ever imagined, but the greatest danger is that it may and very likely has already learned these sacred things in an impure way. If you have tried to deceive your child, it is probable that your child is now following your example and is trying to deceive you. If you have tried to conceal the truth concerning these matters, the probabilities are that your child is pursuing the same course with you. Deception is being practised upon both sides. But if you will deal honestly with your child, and have your child deal honestly with you, it is very likely that you will be surprised to find how much your child has already learned from others and possibly from impure sources.

If the results secured by following the suggestions we have made in this "Foreword To Parents" in the instance of your own child is like the experience of the thousands of other parents who have followed this course, you will secure several most satisfying results.

In the first place, your child will be sure to recognize the fact that it is being dealt with honestly. The information imparted in these pages will be thoroughly satisfying, and when the information is properly imparted, it will early put an end to all improper and embarrassing questions along the lines of the reproductive life. It will draw your child to you in a bond of tenderness such as you never before knew. Your child will take you into its confidence and speak freely to you of what it is told by other children and older persons, and thus enable you to direct wisely in these and other matters. It will disclose the fact that children can keep secrets *with* their parents, as well as keep secrets *from* their parents. And another most gratifying result will be that when your child has discovered in you the true source of honest and satisfying information, it will naturally turn from the par-

tial, impure, and unsatisfactory answers and talk upon these subjects by its companions and older associates to you as its best and only reliable source of knowledge.

The information contained in this little book is all that any boy needs to know until he arrives at the age of seventeen or eighteen, when he should have a copy of the book next in this educational series upon this subject, namely, "What A Young Man Ought To Know."

As with older persons, so with the young the mind should not be permitted to dwell unduly upon these subjects, and that is also one of the best of reasons for giving honest answers to reasonable inquiries, and in the best manner so as to allay suspicion by satisfying a natural and reasonable curiosity and thus afford mental rest upon these subjects, leaving the mind free to devote itself to inquiry and investigation along other lines of mental activity.

When parents have learned the value of the contents of the following pages they should interest themselves in acquainting other parents with the nature and value of this information in the correct teaching of their children by loaning them this book. Those who are

interested along the lines of personal and social purity will also find the numerous inexpensive leaflets and pamphlets, issued at a nominal cost, by the Vir Publishing Company, of great value in disseminating proper teaching along these lines among both young and old.

If you desired successfully to protect your child from some contagious disease, you would not rest satisfied so long as the dangerous infection prevailed in your immediate neighborhood, or among friends and relatives whose houses you and your children frequent. Neither should you rest satisfied until the conditions in your neighborhood and in the families of your friends are such as to protect your children from impurity.

Parents should not only make their children intelligent by imparting in a pure and proper manner the knowledge which they are bound to secure from some source, even if in the most degrading form—they owe it not only to their children to save them from the most baneful influences by satisfying a natural and laudable curiosity by pure teaching upon these sacred subjects, but they should also see to it, that the moral and religious nature of the child receives

that due attention and discipline which will render the moral nature a help and stay in the hour of temptation and trial. While moral training cannot take the place of right instruction concerning the divine purpose in endowing us men and women, fathers and mothers, parents and children, neither is instruction along these lines alone enough to sufficiently safeguard and save. While the child can only be saved from blind blundering and from sad consequences by proper intelligence and information along these lines, yet instruction and principle must be fortified and maintained by the building up of a strong moral sense. With these two the young may be confidently trusted in the hour of temptation and in the day of peril.

PREFACE.

When himself a boy, the writer felt the need of just such a book as this. In later years, when a student in college, and again afterward, when an active pastor, he saw the need of a clean, pure, but full-orbed and truthful book addressed to young men. Recognizing this need, the writer resolved, more than twenty years ago, that at some time in the future, if God would fit him for the difficult task, he would consecrate every acquisition and talent to the faithful accomplishment of this delicate undertaking. It was in the fulfillment of this purpose, which neither time nor manifold divergent duties have ever obliterated or even obscured, that, just as the writer of this little book was completing the manuscript for a book to young men, the occasion arose for him to prepare and present to young boys the thought which is embodied in this volume.

That there is need for such a book as this no one who remembers his own childhood, or who has carefully observed the childhood of to-day, can have a reasonable doubt. How successfully the author has accomplished his delicate and difficult task he must leave others to judge. Wherein he has failed he hopes that others may find that such failure is in no measure due to the lack of a pure and holy purpose.

Parents and literary critics will remember that this book is to young boys. The language is designedly simple, and in order that this important subject might be more permanently impressed upon the mind, we have not only avoided such modes of expression as might conceal instead of reveal our meaning, but have purposely sought, even at the risk of repetition, to recall at certain intervals such cardinal facts as seemed to us necessary to be kept before the mind for a longer period.

This book is designed to be placed in the hands of children who are, perchance, old enough to read for themselves, or, as in other cases, to be read by the father or mother to the child. Where a parent fears that his child might

ask promiscuous and embarrassing questions, it is well to say that such is not likely to be the case, and if such questioning should arise, it will only be necessary to say to the child that if he will be patient until the book is finished he will doubtless have an answer to every proper question upon this subject.

While this book is written primarily to small boys, we believe it will be found equally interesting to both men and women, young and old.

We cannot but feel that the division of our subject in this series into separate treatises, suited respectively in style and subject-matter to boys and men in different periods and conditions of life, will be found one of the best features which has ever been introduced into literature of this kind. The mistake of placing in the hands of a child a book containing information which is designed only for grown persons is too obvious to need any discussion. In this, as in an educational series, the later books presuppose, and are in a large measure dependent upon the acquaintance of the reader with those which have gone before, but an intelligent understanding of none of the books is dependent upon any other book later in the series.

In so far as this little book shall meet the real needs of boys, merit the hearty approval of parents, and secure the rich blessing of heaven, the author will have attained the purpose which has been his inspiration.

SYLVANUS STALL.

PHILADELPHIA, PA.

INTRODUCTORY.

For a few moments each evening for more than a month Harry had been an attentive listener to a chapter from "Talks to the King's Children." One afternoon when he returned home from school he found Mamma's place in the nursery occupied by a strange, elderly lady and a little baby, which he was told was his baby sister. Being an intelligent, thoughtful boy, it was not unnatural that, with his mingled feelings of pleasure and perplexity, he should steal into his mother's room and, when they were alone, ask "Where did Baby come from?"

The parents have turned to the author of Harry's books for an answer to Harry's question, and here it is.

My Dear Friend Harry: I have received your Mamma's note, asking me to occupy her vacant place in the nursery for a few evenings, and in short Talks

like the "five minute object sermons" to which you have been listening, tell you how God has created all who have lived upon the earth.

Distance and other circumstances render it impossible for me to come in person, and your Papa has consented that the phonograph shall be brought down from his study and placed in the nursery, so that each evening you may listen to a Talk, spoken into the phonograph which I have in my own study. So here is the first cylinder. I shall endeavor to speak distinctly, so that you may have no trouble in understanding, and will try to use plain, short words, so that a boy of your years may know my whole meaning, and have a truthful and satisfactory answer to your question.

When your Mamma's note came I was engaged in writing a book to young men on somewhat similar subjects, and your question is, therefore, in sympathy with my present thinking.

I send the first cylinder with this note of explanation. May God bless you and make you a pure and good man!

Your Sincere Friend,

SYLVANUS STALL.

PHILADELPHIA, PA.

PART I.

God's Purpose in Endowing Plants, Animals, and Man with Reproductive Organs.

WHAT A YOUNG BOY OUGHT TO KNOW.

CYLINDER I.

The Question of the Origin of Life Natural and Proper.—To Go Back to the Beginning.—The Account of Creation in Genesis.—Difference Between Making and Creating.—God Created Everything out of Nothing.—From Some Objects God Withheld the Power to Produce Others.—Upon Others He Bestowed Reproductive Power.—This Power Closely Resembles Creative Power.

My Dear Friend Harry: The question you have asked is one that every man and woman, every intelligent boy and girl, and even many very young children have asked of themselves or others—whence and how they came to be in the world? The question is both natural and proper, and every intelligent person has a right to expect an answer that shall be truthful and, at the same time, told in such

language that the meaning can be easily understood.

I am sure the boy is fortunate who has had intelligent parents or kind friends to give an honest and satisfactory answer to his question, and whose mind has been saved from the evil of those false and vile thoughts that are so general and common among ignorant men and boys.

If you were to ask where the locomotive and the steamship, or the telegraph and the telephone come from, it would seem to us wisest, in order that you might have the largest understanding of the subject and the fullest and most satisfactory answer, that we should go back to the beginning of these things, and consider what was done by George Stephenson and Robert Fulton, by Benjamin Franklin and Samuel Morse, by Graham Bell and Thomas Edison toward developing and perfecting these useful inventions. In this way we are sure the most intelligent and complete understanding of the entire subject could be secured.

In order that we may, in like manner, have the best understanding of the answer to the question, "Where did we come from?" let us, in the same way,

go back and ask where did Adam, the first man, and Eve, the first woman, come from? Of course you already know that God created Adam and Eve. You have read the beautiful and wonderful account given on the first page of the Bible; but there are many things in this wonderful account in the book of Genesis which you have doubtless overlooked. Let us for a few moments study this account together.

If we start with the first verse we are told that, "In the beginning God created the heavens and the earth." Now there is a great difference between creating and making anything. When a carpenter builds, or makes a house or a barn, he simply brings together boards, bricks, shingles, laths, nails, and other things, and with these he erects the building; but when it is all completed he has not created anything. He has simply taken those things which previously existed, and so changed their form and combined them as to make what we call a building. In other words, he has built a building. He has created nothing, but he has made something.

With God it was not so. In the beginning, when God created everything,

there were no rocks, no ground, no materials of any kind with which He could build or make the world, or anything else. But God's power and wisdom were without limit, and instead of using materials, or even needing materials to accomplish His purpose, He simply commanded, and it was done. There was endless and dense darkness, and God simply said "Let there be light; and there was light." On the second day God created the firmament, or the blue expanse above us, and so, for six days, God went on creating all that exists upon the earth, all that swims in the seas, that flies in the air, and that shines in the sky.

To some of the works of His creation God gave the power to beget or produce others like themselves. Such objects learned men call organic objects. From some others, which learned men call inorganic objects, such as the sun, moon, stars, rocks, mountains, oceans, and the like, the Creator withheld that power to produce others. These latter are to abide until God shall destroy them, and hence it was not necessary that they should have given to them power to produce others like themselves. If other worlds

should be needed, God prefers to create them Himself. But the other objects, which learned men call organic objects, the things which have life, such as plants, trees, fishes, birds, animals, and men, these do not abide or remain continually, but live only for a time and then die and pass away.

Now when any of these organic objects died, God could from time to time have created others to take their places, and thus have caused that life should continue upon the earth. But God saw a wiser and better way, and in infinite wisdom and love He gave to all the objects and creatures which He created, and which He endowed with life, the power to beget and reproduce others like themselves. It was not power to create as God had Himself so wonderfully and mysteriously done; but it was a power which in some respects resembles it very closely, and which in its deepest mystery the wisest of men have never yet been able fully to understand or explain. It was a power to impart life; to beget and to produce others like themselves.

This, Harry, is the wonderful subject which you and I have set ourselves reverently to study. In order that we

may have an intelligent and satisfactory answer to the question, "Where did we and each person who lives upon the earth come from?" it will be necessary to study the Bible account of creation a little more in detail, and this we will do to-morrow night.

CYLINDER II.

The Creation of Plants, Animals, and Man, Each after His Kind.—How God Created Adam and Eve.—The Bible Account.—Reproductive Power Ordained of God.—God Would Not Make a Law that Had Impurity in It.—If We Do Not Blush at the Manner in Which God Created Adam and Eve, Neither Should We at the Manner in Which He Created Cain and Abel.—Thinking God's Pure Thoughts after Him.—Reproductive Resembles Creative Power.

My Dear Friend Harry: I want to talk to you to-night about how in the beginning God created Adam and Eve, and ordained that the life of plants, animals, and man should be perpetuated. Now if we turn again to the first chapter of Genesis, we find that on the third day God created the grass and herbs, "Each yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." On the fifth day He created the fishes and birds, "and God blessed them, saying, Be fruitful, and multiply." And on the sixth day He created "Cattle and

creeping things, and beasts of the earth, after his kind." And last of all, in the work of creation, God also created man.

Now if we take the different verses from the first and second chapters of Genesis, and bring them together in a continuous account the history of man's creation in God's own words will read: "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed. And the LORD God said, *It is* not good that the man should be alone; I will make him a helpmeet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. And Adam

said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. So God created man in His *own* image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

I am sure, my dear boy, that you will agree with me that this is a very beautiful account, and in it we have a revelation of God's mind and method of raising up or producing others to take the places of all the plants, trees, fishes, birds, animals, and men which God had created upon the earth, but which would all, in a few years, die and pass away. This law or method by which parent plants and animals beget, or raise up, infant plants and animals, like themselves, to occupy their places, and thus continue life upon the earth after they are dead and gone, we are here clearly

taught was instituted or ordained by God himself, and we know that God would not make a law that had impurity in it.

Now we do not blush or regard it impure to study the wonderful wisdom and power which God displayed in the creation of Adam and Eve. Neither should we, when we think properly of the no less wonderful and mysterious manner in which God created Cain and Abel, their children, and in which He still is from day to day and year to year, raising up a new generation to take the places of their parents, when they shall have died and passed away. If we remember that no impure thought ever entered into the mind of our dear heavenly Father, when He was thinking of these things, and when engaged in the work of creation, we will clearly understand that all wrong thinking or acting upon this subject, which should be as pure and sacred to our minds as any other sacred subject, comes from Satan, and not from God. If we truly realize this we shall then be in the proper frame of mind to ask God that we may, upon this subject, think His thoughts after Him, in the same pure way that He thought them

at the time of the creation, and before the creation, and since the creation. If we get our thoughts from God, they will be pure, and if we get them from Satan they will be impure. In itself the subject is pure, and we should bring to its consideration a reverent and devout mind.

You will have noticed in this account that God gave to plants, trees, and every living creature, the power to produce others, each after their own kind. Had they not been thus limited or restricted, peaches might have grown upon apple trees, and chestnuts might have grown upon currant bushes. Neither were they permitted to exercise creative power as God had done, else trees might have created fishes or birds, and birds might have created trees or animals, according to pleasure. But each was given power to produce and perpetuate his own kind by bearing "Seed after his kind." On this account apple seeds, when properly planted, always produce apple trees, and peach seeds produce only peach trees, and so on through all the forms of life and being. So God endowed plants and animals, and every living creature, not with creative power, but with another

power which in some respects, as we have said, resembles it very closely, and which, because each produces seed after its own kind, and from these seeds grow up or are produced baby plants which are like the parent plants, we call this power, not creative power, but reproductive power.

The manner in which this power is seen in plants I shall try to tell you on the next cylinder.

CYLINDER III.

Father, Mother, and Baby Plants.—"Male and Female Created He Them."—The Father and Mother Natures in the Same Stalk.—Seen only at Maturity of Stalk in the Production of the Seed.—Seen in the Cornfield.—The Ears with the Silk the Female, and the Tassels with the Pollen the Male Manifestation.—The Father and Mother Natures Sometimes Separated.—The Pollen Carried by the Wind and Insects.—Were God to Destroy the Reproductive Power of Plants and Trees, all Vegetable Life Would Disappear and Animals and Men Would Die of Starvation.

My Dear Friend Harry: At the close of my little Talk to you in the phonograph last evening, I spoke of the young plant that grows up from the seed which is planted in the ground, and I called it, the "baby plant." A plant is just as truly a child of its parents as the little birds in the nest are the children of the parent birds which built the nest, hatched out the baby birds, and afterward watched over and fed them so tenderly. In the case of the birds you may have noticed that there were two parent birds,

the father bird and the mother bird. But in the account of the creation in the book of Genesis, you may have failed to notice the full meaning in the place where it tells of the different living things which God created, and it says, "Male and female created He them." This fact you doubtless have noticed with animals, and possibly with birds, but you may not have thought that God designed that each baby plant should also have both a father and a mother, and that concerning plants it is also true, "male and female created He them." Such, however, is the real fact.

In some plants, the father and the mother natures dwell together in the same parent stalk, but are seen in their separate father and mother natures only when the period of full growth and maturity has come in the life of the plant, and seed is to be produced, so that, later on, when the parent plant shall wither and die, other young plants may spring up from the seed, and thus, although the parent plant has died and passed away, yet by means of the seed, the life of that kind of plant is preserved and continued upon the earth.

The manner in which these father and

mother natures are united, and yet show themselves separately in the work of forming the seed from which the baby plant is afterward to grow, is perhaps most easily seen in a field where corn, or what boys, in England call Indian corn, is growing. After the stalk is grown to its full height, and the ears have begun to form, and spread out that fine silk which you have no doubt noticed at the upper ends of the ears, at the same time there also appeared upon the top of the stalk a great number of blossoms, which boys generally call tassels. Now these ears, with their husks, out of which hang the silk, are the mother, or the female manifestations of the plant, and the tassels with their blossoms covered with pollen, or flower dust, are the father or male manifestations of the plant. When a gentle breeze shakes the corn stalk, and the pollen, or fine flower dust falls from the tassels upon the silk, it is carried by separate threads of silk to each separate kernel, and in this way each grain growing upon the entire stalk has imparted to it that principle of life, without which it could never become a grain of corn.

In all plants, the father and mother natures are manifested in the flower, and

are seen in the blossoms upon the trees and the roses upon the bushes. In some instances the two natures, as in the case of corn, are united in the same tree or bush; while in others, the father and mother natures live in separate trees or in separate bushes. When they are found together in the same flower, the pollen, or flower dust from the male anthers is easily conveyed to the female stigma, and thus passes down the style, or stem, to the pod, which is hidden away beneath the beautiful leaves of the flower, where the seeds, after being made by the pollen to have the principle of life, are to grow to maturity. In some cases, the male and female natures are found in separate blossoms or flowers, sometimes on the same branch, and at other times upon separate branches of the same plant. In other instances, they grow only upon separate trees, and these papa and mamma trees with their blossoms may be growing, not close together, but widely apart from each other, separated sometimes as far as you can throw a stone, and at other times with broad fields lying between them, or even several miles apart. Where they are separated by some distance, the pollen,

or flower dust of the male, or father blossom, is carried to the blossoms of the female, or mother plant by the wind and by bees and other insects which have no thought of doing the blossoms this kind service, but are only anxious and intent on gathering honey to be stored away for their food during the next winter.

By what I have said you will understand something of the wisdom which God displayed when in the beginning He created plants and trees, each "Yielding seed after his kind," and also how God is to-day reproducing, perpetuating, and distributing the life of every herb, every blade of grass, of every flower and of every tree, to take the places of those herbs, plants, and trees, which are soon to wither, die, and pass away. If God were to withhold from all forms of plants and trees the power to exercise this wonderful reproductive power with which He has endowed them, only a few years at most would pass away, until every green thing would have died and perished from the earth, and there would be no flowers or fruit, no grain or food of any kind, and famine and death would sweep every bird and beast, and even

man himself, from the face of the entire earth.

Thus, Harry, you will see that by thinking of these things in the same pure way which God shows us in the Bible, we are coming, step by step, to the full and satisfactory answer to the question which you asked of your dear Mamma when you came home the other evening and found your innocent, sweet baby sister lying in the cradle.

To-morrow night I will tell you how God provided that every baby fish, and bird, and baby animal, should also have a papa and mamma.

CYLINDER IV.

Plant Life Perpetuated by Reproduction.—Organic Life Divided into Sentient, or Feeling, and Non-feeling Beings.—Sentient Beings Produce Eggs Instead of Seeds.—The Papa and Mamma Natures United in the Oyster.—The Early Life of the Baby Oyster.—The Papa and Mamma Natures Separated in Fishes.—The Female Fish Lays the Eggs: the Male Fish Fertilizes Them with a Fluid While Swimming over the Eggs.—The Fishes Are Hatched by the Action of the Water and Warmth of the Sun.—Baby Oysters and Fishes are Orphans.

My Dear Friend Harry: On the former cylinders I tried to tell you, as you will remember, how that when God created the sun, moon, stars, rocks, mountains, seas, and all such things as learned men call inorganic objects He did not give them power to produce others like themselves, but reserved to himself the power either to destroy, or to create others, as He might deem best. I told you also how that among herbs, trees, and all objects which have life, and which learned men call organic objects,

God gave the power to produce others like themselves, but these new products were to begin life as infants. In the instance of all plants, vegetables, and grain, this process goes on repeating itself. Starting with the plant, of each kind, which God created, there was next the blossom or flower, then the fruit or seed, and these seeds in turn producing other similar infant plants, and these when grown, in their turn also blossomed and produced seeds, and so on from the first, the process repeating itself down to the present; each plant and tree preparing the way for the continuation of its own life in the plant or tree which was to come after it, and so on and on, through all the years to the end of time.

By recalling these things we shall be prepared, to-night, on this cylinder, to go one step further. Now the forms of organic life, for simplicity and convenience, are divided into two classes. One class, because they have nerves and some one or more of the five senses of hearing, seeing, smelling, tasting, and feeling are called sentient or feeling beings. The other class, composed of such objects as plants and trees, which we have already considered, and which

have no nerves, and do not have any of the five senses, are called non-sentient or not-feeling beings.

When we come to birds, fishes, and all kinds of animals, instead of the papa and mamma natures uniting in the production of seeds, as is the case in plants, they unite in producing an egg. Some eggs, like those of birds, are covered with a shell, but that is not the case with all eggs. Instead of the papa nature, producing pollen, as in plants, in creatures that have nerves, a watery fluid takes the place of the pollen, and this is imparted to that portion of the egg which the mamma parent produces in various ways, as we shall see presently.

First let us take the oyster, which can neither hear, see, smell, nor possibly taste, and because it has only the single sense of feeling is regarded as one of the lowest in the scale of development of all the sentient beings; and we will find that, like most of the plants, both the father and mother natures dwell together in the person of a single oyster, and while the egg is being formed in the body of the parent oyster, the father nature and the mother nature each contributes its part, so as to produce what is called

a fertile egg, or one that will produce a baby oyster. When these eggs are fully formed, which occurs in the spring of the year, they are expelled from the body of the parent oyster, and float about in the water until they rest against a rock, the shell of a large oyster, or some other hard substance, to which they at once lay hold, and immediately the shell, which constitutes both the oyster's house and clothing, begins to grow and forms about its little body.

With fish, it is different. When God created the fishes, He gave the mamma nature a separate body of its own, and He also gave the papa nature a separate body of its own. So the baby fish, like baby boys and girls, has two parents; one the mamma fish, and the other the papa fish.

I suppose that in the spring of the year, when Mamma has ordered a large shad sent home, and Bridget was cleaning it, you may have noticed that its body was filled with thousands of eggs. These are often cooked with the fish, and are called "roes." Now during most of the year, these shad live in deep sea-water, and in the spring when their bodies are thus full of the eggs which

have formed during the year, all the shad leave their regular home, and swim into the bays, or sometimes hundreds of miles up the river, until they find some quiet, safe, and suitable place where the mamma fishes may lay their eggs, or "spawn," as it is called. It is while on this journey up the rivers in the spring of the year, that many of the shad are caught by fishermen in great nets. On this journey, the mamma fishes are accompanied by the papa fishes, and when the suitable place which they are seeking is found, the mamma fishes expel from their bodies those thousands of eggs, which are at the same time accompanied by and float in a slimy substance that very much resembles the white portion of a raw hen's egg. After the mamma fish has thus laid her eggs, the papa fish swims gently over the eggs, at the same time expelling from his body a slimy substance which also resembles the white portion of a raw hen's egg. In this way the eggs are fertilized, the same as the grains of corn are fertilized by having the pollen, or flower dust, fall upon the silk at the end of the ear, and which is carried by the silk threads down under the husk to each separate grain of corn on the stalk.

After the eggs of the fishes have been thus deposited in the water where the conditions are favorable, the parents go away, and never see, or at least never know their baby fishes, which are hatched in a few days by the motion of the water and the warmth of the sun. Both baby fishes and baby oysters are little orphans from the very beginning.

So you see where the baby fishes come from, and to-morrow evening, I will tell you about baby birds and baby animals.

CYLINDER V.

How Seeds Are Made to Grow.—How Eggs Are Hatched.—The Habits of Parent Birds While Hatching.—The Beautiful Lessons They Teach.—The Dangers to which Little Birds Are Exposed.—Their Return from Sunny Climes to Build Nests of Their Own. —Animals Next in the Order of Creation.— Reasons Why Animals Do Not Lay Eggs.— The Egg Retained in the Body of the Mother Animal.—Her Body Marvelously Furnished. —After Sufficient Growth the Young Animal is Born.—After Birth, Still Nourished from the Mother's Body.—Weaned when the Teeth Grow.—Lowest Animals Reach Bodily Maturity Soonest.—Man Highest in the Scale of Being.— Longest of All in Reaching Maturity.—Value of Childhood Years.

My Dear Friend Harry: I promised to tell you to-night about baby birds and baby animals. In the spring of the year you have gone with Mamma into the garden and seen her plant the seeds of flowers and vegetables. After she dropped these seeds, she covered them carefully so that the moisture of the earth and the warmth of the sun might waken the life which was dormant or

sleeping in the seeds, and in which the infant plants were all enfolded ready to awake and grow up, first into baby plants, and then into big plants.

When you have seen the little eggs in the nest which the birds built in the tree near your window, did it occur to you that these were the seeds out of which should come new birds. Such, in fact, however, the eggs really are. But instead of being placed in the earth like the seeds of plants, the parent birds build a nest where they can sit on the eggs, impart to them the warmth of their own bodies, and thus quicken or awaken the life which is in the eggs, so that the bodies of the little birds might form and grow as God has ordained. In this way, after two or three weeks, when the birds are grown large enough, the shell breaks open, and the tiny little birds are then born, or hatched, as we say.

If you have carefully watched the two parent birds during the weeks while the little birds were being hatched, you will have noticed that the mamma bird prefers to sit most of the time on the eggs and keep them warm, but all the while the papa bird has stayed close by, coming often to sit on a branch near the

nest, and chirp and sing, and thus cheer and keep the mamma bird company, then he would fly away, and after a little time return, carrying in his beak a worm, or some choice bit of food which he had found, and flying up to the nest, feed it lovingly to the mamma bird. At times, when the mamma bird was tired, they would both fly away together, and after a few moments, the papa bird would hurry back to take the mamma bird's place, and keep the eggs warm and guard them from harm, while the mamma bird would take such rest and recreation as she needed or wished.

The home life of two such parent birds is very devoted and sweet, and no man or boy can watch it without learning from the birds lessons of love and fidelity.

While the little birds are growing, the parent birds unite in hunting food, and after the baby birds have attained some size, and their feathers are grown, then the parent birds have an anxious time, lest the ambitious little birds too soon attempt to fly, only to fall on the ground and be caught by the cat, or die after a period of mishaps and misfortunes. If the little birds are only patient,

they will, in due time, fly safely from tree to tree, and after spending the summer in the neighborhood of their babyhood home, will then fly away to spend the winter in a warm clime, and if not shot by some heartless and cruel man or boy who is gunning, they will return the next spring fully grown and matured, and with their own mates will also take their places in the reproductive world, and as God has ordained in this succession of life, build nests for themselves and their mates in the neighboring trees, and raise up for themselves a brood of baby birds.

Now next in the order and scale of creation come the animals. Animals do not lay eggs like birds, and for good reasons. You remember how it is with the fishes. Many produce thousands of eggs in a single season. Some codfish have been known to contain as many as sixteen or twenty millions of eggs at one time. Many of these eggs, after having been laid, because of unfavorable conditions, may never hatch, and of such as are hatched, vast multitudes of them are devoured by the larger fish, for fish are cannibals, and eat their own kind. The

eggs of birds are also exposed to various forms of danger and destruction, as in the case of ducks, geese, and chickens, whose eggs are one of the forms of food designed to sustain human life.

To prevent such loss, and to accomplish other important purposes, when we come to the higher forms of life, we find that instead of laying the eggs in a nest upon the ground or in a tree, and then sitting upon them until the young are hatched, with animals, the egg, after being suitably fertilized is retained in a nest which God himself has prepared in the body of the mother animal. Here in that portion of her body, which God has marvelously fashioned and furnished for that purpose, changes similar to those which occur in the egg while the mother bird is sitting upon it take place in the development and growth of the egg of the animal, while it yet remains in the body of the mother. After a time, varying from a few months to an entire year, as when the little chick, after having attained sufficient development, breaks the shell and comes forth to begin its own independent life, so the germ of being which has been retained in the body of the mother animal, when it is developed and grown sufficiently to live its own separate and independent life,

comes forth from its mother's body, and is born as we say. Until the time that it is born it is nourished within the body of the mother; but after it is born God still supplies the nourishment from the body of the mother; but no longer upon the inner side of the mother's body, but upon the outside of her body, where the young obtain it in the form of milk.

In this way, the young animal is usually fed for a few weeks, after which it is furnished with teeth, and is then weaned, as we say. After it is weaned, it enters upon a further stage of growth, requiring, as it is higher or lower in the scale of being, months or even years to attain its full growth and maturity. The lower in the scale of being, the briefer the period of babyhood and childhood, and the higher in the scale of being, the longer that period, and the more time it takes to complete the growth, and arrive at a state of full bodily maturity.

Now man is the highest in the scale of being, and consequently his period of childhood and growth is longest of all the creatures that God has created. But we must remember that God has made man ruler over all else that He has

created, and it is therefore necessary that he should have many years of growth in order that he might be taught, and gain knowledge, experience, and wisdom, so that, when he should reach his full maturity, he may be endowed with fullest powers, as God has ordained, so that he might be worthy of the high place which God has assigned him as ruler over all else that He has created and be worthy to stand in the scale of being next to God Himself, in whose likeness and image man was created.

My dear boy, like many others you may often have wished that you might sooner become a man. But God surely knows best, and the years which still lie between this and the time when, at twenty-five years of age, you shall have reached your full bodily maturity, is not too long in order that you may be fully prepared to bear life's burdens, and to discharge all of man's serious responsibilities. Even though, in your own home, you enjoy exceptional opportunities and advantages, yet like all boys you will need to be both patient and industrious, that these valuable years may not be wasted, but properly improved.

CYLINDER VI.

Had God Created All as He Did Adam and Eve, Our Present Conditions and Relations Could Not Exist.—There Would Be No Homes, Parents, or Children.—No Childhood with Plays and Pleasures.—All Plans Were Open to God.—He Chose the Best Plan.—God Gave Man Power Similar to His Creative Power.—Purity of Parentage.—Why Parents Love Their Children.—The Twain Made One in Their Children.—The Human Egg, or Ovum.—The Male Life Germ.—How Life is Begotten.—Conversation of Mother and Child.—The Study of the Subject Begets Awe and Reverence.—The Wisest Cannot Fully Understand or Explain our Beginning and Growth.

MY DEAR FRIEND HARRY: Starting with the plants, night by night I have talked to you of fishes, birds, and animals, and to-night we are to consider how God has ordained that the life of man should be perpetuated upon the earth.

If God had created each person separately, a full-sized man or woman, without parents, and without a childhood, all the conditions of our lives would be different from what they now

are. There would be no homes, for all the relations of life upon which the home now rests could not exist. There would be no relations such as husband and wife, father and mother, parent and child, brother and sister, aunts, uncles, cousins, and no grandpas or grandmas. Each person would stand independently and unrelated to any and all others. The loves and affections which now give to life its sweetest charm and its noblest inspiration would be entirely lacking. Instead of being as links in an unbroken succession of life, you and I and each person would stand alone with no one to share our joys, to help us bear our burdens, to minister to our needs, to watch over us as our parents and friends now do in sickness, or to mourn our loss at death. There would be no sweet little babies, with dimpled cheeks and chubby chins, no childhood, with its plays and pleasures, no school days, and no gradual unfolding of the mind and needed preparation for life's purpose and work.

All of the many plans for creating the first people who should live upon the earth, and those who should come afterward to take their places were

open to God. He was not limited by any one or even many ways of doing this, for all wisdom and all power belong to Him. But God saw that for Him to go on creating men would not be the best plan. The Creator wanted to bring man very close to Himself and so God gave man the power to transmit life; the power to receive life from parents, and in later years to hand it down to their own children. In order that this might be accomplished, when God created Adam and Eve, "male and female created He them," and endowed them with this marvelous power, and intrusted this power to them as a sacred gift.

So you see, my dear friend Harry, that the question which relates to sex, concerning which thoughtless boys and wicked men think and speak so vulgarly and lewdly is, after all, to be thought and spoken of only with reverence and purity. God made men and women to differ. He gave to woman her graceful figure, and a sense of dependence; and He gave to man his broader shoulders and greater strength, in order that man might guard, defend, and protect woman, not only from outward physical danger, but from every

impurity of thought, word, and deed. No boy or man can think irreverently of the subjects which relate to sex without dishonoring God and wronging himself.

As you have seen the mutual interest of the parent birds in the care and well-being of the baby birds in the nests, so you daily experience the love and affection of your parents in many ways, and if you are the very thoughtful boy that I have taken you to be, you may possibly have asked yourself the question why Papa and Mamma love you so much as to have actual pleasure in doing such things as no others upon earth would be willing or even able to do for you in such a devoted and loving way. I will tell you why. It is because in you Mamma and Papa find a reproduction of themselves. You are part of them. You are not only part of Mamma, because in some senses God gave you first to her, and in that divine and mysterious way unfolded within her body that which was to constitute all the members of your body "When as yet there was none of them," but Papa likewise loves you because you are part of his body also. You have likely read in the Bible where it speaks of the husband and wife,

and says, "And they twain," or two, "shall be one flesh," and so your Papa and Mamma are made one in you, and again in the little sister who so recently came to your home in the manner in which God ordained, and which He has instituted as the means of binding fathers, mothers, and children very closely to each other, and drawing all unitedly very close to Himself.

I have already told you that since the creation all forms of life begin with an egg. This is true also of human life. But the egg, or germ in the body of a woman, is very small; so small indeed that it is not large enough to be seen unless placed under a magnifying glass. The same is also true concerning the minute germ of life contributed by the father, and without which the microscopic egg would never produce life.

In order that you may more fully understand the mystery of the beginning of life I am going to read to you from a booklet written by Dr. Mary Wood-Allen, who is a noble, pure-minded woman, and a devoted Christian mother, and who narrates the following conversation between a thoughtful little boy and a mother who wisely prefers to teach

her child the truth rather than to leave him to the polluting influences of the school or the street.

"Mamma, how big was I when I was made?" asked a little boy.

"When you were made, my dear, you were but a tiny speck, not so big as the point of a needle. You could not have been seen except with a microscope."

"Why, Mamma, if I were as small as that I should think I would have been lost."

"So you would, dear child, if the kind Heavenly Father had not taken especial care of you. He knew how precious little babies are, and so He has made a little nest or room in the mother's body below her heart where they can be kept from all harm until they are big enough to live their own separate lives."

"And did I live in such a little room in you?"

"Yes, dear."

"But how did I eat and breathe?"

"I ate and breathed for you."

"Did you know I was there?"

"Yes. Sometimes your little hand or foot would knock on the wall of the room, and I would feel it and would say, 'My darling speaks to me and says,

"Mother, I am here"; and then I would say, 'Good-morning, little one, mother loves you'; and then I would try to think how you would look when I should see you."

"How long was I there, Mamma?"

"Three-quarters of a year, and you grew and grew every day, and, because I wanted you to be happy, I tried to be happy all the time, and I was careful to eat good food so that you might be strong, and I tried to be gentle, kind, patient, persevering, in fact, everything that I wanted you to be, for I knew that everything I did would help to make you what you were to be."

"But Mamma, how did what you ate feed me?"

"My food was made into blood, and the blood was carried to you and nourished you, and then when the time came for you to go out into the world to live apart from me, the door of your little room opened with much pain and suffering to mother, and then you came into the world, or were born, as we say. When you drew your first breath into your lungs, you cried, and then I knew you were alive and I laughed, and said,

'Is it a boy or girl?' After you were washed and dressed they brought you to me and laid you on my arm and, for the first time, I saw the face of the little baby I had loved so long. And now you can understand why you are so dear to me."

"Oh, Mamma, now I know why I love you best of all the world," exclaimed the child, with warm embraces and with loving tears in his eyes.

I am sure, dear Harry, that no one can properly study the mystery of the origin of life without having quickened in him a feeling of awe and reverence. In this whole matter God works in such marvelous mystery that not even the wisest man that ever lived can either fully understand or explain it.

On this cylinder and those which have preceded it, you now have what I have tried, as far as I have been able, to make a true, full, and satisfactory answer to the question which a couple of weeks ago you asked of your Mamma, and which, at your Mamma's request, I undertook to answer. There is one question which stands closely related to what we have been considering, and before bidding you good-by, I will to-morrow night call your attention to it.

CYLINDER VII.

Papa's Request to Continue the Talks.—Why Children Look Like Their Parents.—Parents Transmit Both Bodily and Mental Characteristics.—Unhealthy Parents Cannot Have Healthy Children.—What the Boy is, Determines What the Man Shall Be, and What His Children Shall Be.—The Boy's Duty to Those Who Are to Come After Him.—A Good Inheritance No Occasion for Boasting.—"Heredity Not Fatality."—Duty to Improve What We Have.

My Dear Friend Harry: A letter received from your Papa to-day has been to me the source of much pleasure. He also has listened to the cylinders which I have sent you each evening, and with kind expressions of appreciation and approval, has asked me to continue my Talks along some related lines of thought, which I trust may prove both suggestive and of real value to you. I have granted his request, and to-morrow evening will begin a few Talks on some ways, in which boys injure their bodies and tell you how you may preserve your body in purity and strength.

From what I told you in the phonograph last night, you will, I think, be able fully to understand why children so often look like their parents, act like them, think like them—are so much like them in many respects that we frequently hear the expression, "He is a chip of the old block."

God has not only ordained that every plant shall bear seed "after his kind," but shall also transmit to its successors its own minor characteristics. When you plant pop-corn, the seed will not grow to be some great tall variety of corn, neither when you set the eggs of bantams will they hatch leghorns or light brahmas. The corn and the little chicks will grow to be much like their parents. So it is with children. Their bodily beginning is in many ways a gift from their parents, in which the natures of papa and mamma are united, and on this account the child is the embodiment of both. Sometimes the child resembles one parent in looks and the other in character. Sometimes the child's eyes are like the eyes of the father in color; sometimes like those of the mother; while in other instances the color of the eyes of the child may be an expression

of the combined influence of both parents, or even of its grandparents. The same is true of the color, quantity, and quality of the hair, and of the other physical manifestations which go so far toward making up the looks of a person.

What is true of the looks is true also of the health which parents transmit to their children. Where fathers and mothers do not have good health themselves they cannot transmit or give good health to their children. If the parents have weak, sickly, or diseased bodies the children will be like them in this respect. You will see, then, how important it is that fathers and mothers should have good health if they desire to have healthy, cheerful, and happy children. But if people desire to have good health to transmit to their children they must preserve their health while they are young. What is done during boyhood determines what shall be the condition during manhood. What the boy is and does will determine what the man shall be later on. And so, Harry, if you do not take care of your health, or if you do anything now to injure it, then, in later years, when you shall yourself become a father, your children will be sure

to suffer the results of your negligence and imprudence.

The same is true of mental characteristics. In this also children receive their inheritance from their parents. In character, some children resemble one parent; in others there are some resemblances to both, while, in other instances a child may inherit the result of the combined influences which have come down through a generation or two.

If these things are true, as they unquestionably are, then you see how influences which exerted themselves long years before you were born have all centered and wrought together to make you what you were when you were born. And so, in like manner, what you are now, while a boy, and what you shall grow to be in physical strength, in bodily health, in mind, and character, that your children shall largely become hereafter. If you are gentle, kind, and truthful, it will be easier for them to be gentle, kind, and truthful. If you were to be disobedient, cruel, and deceitful, you would, by your conduct, make it difficult for them not to do the same things; but if you cheerfully obey your parents, honor and love them, and love and serve God,

you will make it easier for your children to love and obey you, and to be faithful and upright Christian boys and girls.

You will see from what I have said to-night something of what the Bible means where it says that "No man liveth to himself, and no man dieth to himself." We stand related to the generations which have preceded us, and we owe a duty to the generations that shall come after us.

You have been blessed with good physical and intellectual powers, and this should be to you the occasion for great thankfulness, and not for boasting. Neither should those of us who have strong bodies think uncharitably and without sympathy of those who have received an inheritance of physical infirmities. We should also remember that "Heredity is not fatality." Although we have received strong bodies, yet we may ruin them by abuse, and so, in like manner, by care and perseverance, those who have weaker bodies and less vigorous minds may acquire much, and even surpass those who received more by nature or inheritance but who do not take proper care of what they have received as an inheritance from their par-

ents and as a gift from God. Our great care should be to improve all we have, and to see to it that those who come after us shall suffer nothing because of our sin or folly.

PART II.

The Manner in which the Reproductive Organs are Injured in Boys by Abuse.

CYLINDER VIII.

Man is an Animal.—Has Intelligence, a Moral Sense, and a Conscience.—How the Intellect, Moral Sense, and Conscience are Dwarfed and Blunted —Comparative Anatomy.—Points of Resemblance in Bodies of Man and Four-footed Animals.—Between Man and Birds.—Man the Only Animal with a Perfect Hand.—Without the Hand, Man Could Not Rise Much above the Animals.—With the Hand, He Constructs, Builds, and Blesses His Fellows.—With the Hand, He Smites, Slays, and Injures.—With His Hand He Pollutes and Degrades Himself.

My Dear Friend Harry: At the request of your father I am to continue these evening Talks for a period, and to-night I want to call your attention to some similarity between animals, which possibly you may not have noticed.

When we speak of animals, you will remember that man is an animal, although he is the highest in the scale of being, and God has placed him over all the other animals. God has endowed him with intellectual powers, so that he can think and reason, has given him a moral sense, so that he might know

right from wrong, and has also endowed him with a conscience which approves when he does right and reproves when he does wrong.

Man may pervert his thinking powers, and use them for bad purposes, to devise evil, to plot the injury of his fellowmen, and even to conspire against God. He may also weaken and deaden his moral sense, the same as he does his intellectual powers when he fails to exercise them. These results you see when a boy does not attend school, but neglects to discipline and cultivate his mind; and you also see a similar result when boys and men neglect to attend Sunday-school, the preaching of God's word, and refuse to read good books, or to exercise their moral sense as God has designed it should be exercised and developed. Men may, and many do, turn a deaf ear to conscience by persistently and continuously refusing to obey its dictates, until finally, when conscience reproves they fail, in a large measure, to be conscious of its reproof. The same as when you place an alarm clock in your bedroom and set it for five o'clock in the morning. The first morning when it rings it startles you,

and, if you rise immediately and dress, then, morning after morning afterward, when it rings, you will continue to be awakened, so long as you respond to its call. But if, upon the other hand, when the clock rings, you say to yourself that you will sleep "just a moment," and fall into unconsciousness, and sleep until your father or mother awakens you, the next morning when the clock rings you may possibly be awakened, but if you turn over and go to sleep again, after two or three mornings, when the clock rings, you will fail to be aroused at all by its call. So it is with conscience. If we respond to its admonitions all is well; but if we are indifferent when conscience approves or disapproves, after a time we become deaf to its admonitions. Not that conscience fails to reprove, any more than the alarm clock fails to ring; but, having neglected to respond to its warning, after a time we become indifferent to its reproof, and live on in open sin as if we had no conscience at all.

Thus you see that while man is an animal, he is elevated above all the other animals by the endowments of intelligence, a moral sense, and a conscience, which God has given him.

But I desire also to call your attention to some remarkable similarities and differences in the body of man and those of other animals. Now, if you get down upon your hands and knees upon the floor, you will notice that there is a great likeness in the form of your body and the form of the body of a horse, or cow, or dog, and all four-footed animals. When in this position you will see that your arms and hands, in a large measure, correspond to their front legs and feet. In some, as with the dog and cat, the small extensions, or toes on their feet, correspond also with the fingers and toes upon your hands and feet. With others as in the case of the horse, the fingers and toes are gathered into one foot, and the nails, which are on the ends of your fingers and toes are enlarged and gathered into one thick nail, which forms the hoof of the horse, or the double hoof of the cow.

Now if you stand on your feet, and pass your arms behind you, and hold them pretty well up on your back, you will see that the form of your body in that position resembles the form of the body of a bird; your legs and feet corresponding to their legs and feet, and

your arms corresponding to their wings. The study of such similarities learned men call the study of comparative anatomy. So you see that there is some similarity between the form and construction of our bodies and of the bodies of other animals.

But there is one particular in which the human body differs from all the others. Man is the only animal to whom God has given a perfect hand. Even with our intellectual endowment, if God had not given us our hands it would have been physically impossible for man to have risen much above the level of the lower animals, but with his hands man prepares his food, compounds his medicine, manufactures his clothing, builds houses in which to live, writes and prints books, constructs all kinds of machinery, builds railroads and great steamships with which he can outdo even the birds in their flight. With all these things God is doubtless well pleased.

But because of the evil in man's mind and the wickedness in his heart he also uses his hands to inflict pain and injury upon his fellow-man. He constructs great cannons, and gunboats, and other

instruments of death with which he destroys his fellow-man in battle. Moved by the wickedness in his heart, and encouraged and helped on by Satan and others who are wicked like himself, man uses his hands to accomplish many things which are very displeasing in the sight of God.

But, strange to say, man is possibly the only animal which persistently pollutes and degrades his own body, and this would not have been easily possible to him if God had not given him hands, which He designed should prove useful and a means of great help and blessing to him in his life upon the earth.

In order that the hand might not be used for degrading his own body, or for the injury of his fellow-men, God endowed man with wisdom, with a moral sense, and with conscience, so that his hands should be to him a source of help and blessing, and not a means of defilement and injury and thus prove a curse.

CYLINDER IX.

God's Purpose in Giving Us Hands.—The Confidence God has Reposed in Our Use of Them.—With Man, the Sexual Member is Exposed.—Through Ignorance, Boys Often Learn Masturbation.—Sliding Down the Banister, Climbing Trees, etc.—Danger from Ignorant and Evil Servants.—Intelligence Necessary for Safety.

My Dear Friend Harry: When God gave man hands, He also gave him intelligence, a moral sense, and a conscience that he might use them aright. With his hands God meant that man should lift himself up infinitely above the animals, but some men, and we are sorry to say boys, too, use their hands so as to debase themselves below the level of the most degraded brute. Instead of using their hands as intelligent and moral beings should do, they use their hands so as to pollute their bodies, by handling and toying with their sexual member in such a way as to produce a sensation, or feeling, which may give a momentary pleasure, but which results in the most serious of injuries to

the moral, intellectual, and physical powers. God did not give us a sexual member or organ to be used in this way, and such a use of it is called self-pollution or masturbation.

Man is the only animal except one whose sexual organ is exposed on the outside of his body, and the only animal to whom self-pollution is mechanically or physically possible. The rare instances which are in conflict with this statement are accidental and altogether exceptional. In the care and use of the sexual member God has reposed the greatest trust in man's intelligence and moral sense. Upon no other animal has God placed such confidence and responsibilities as upon man. But because of the wickedness of the human heart, the temptations of Satan, and sometimes also because of ignorance upon this important subject, even young boys begin to go wrong, and with no one to instruct and warn them, they pursue evil habits which result in great injury, and if the practice is not stopped the person is plunged into great vice and degradation.

I wish that I might say to you, Harry, that but very few boys have ever known anything of this vice, but I do not be-

lieve that such an assertion would be true. I can say, however, that many pure-minded and innocent boys have learned the habit in very innocent ways, and in the beginning not even mistrusting that the habit was either wicked or injurious. Many boys at a very early age have discovered the sensation by sliding down the banisters, or at a little later period in life by climbing and descending trees, by riding on horse-back, and some because of uncleanness of the sexual member have experienced an itching of these parts, and when relief has been sought by chafing or rubbing, the child has been introduced to the habit of self-pollution. Sometimes by constipation of the bowels, or in simpler language, a failure to go regularly each morning and pass from the lower portion of the body the worn out and waste matter which has accumulated in the intestines, and this neglect, when often repeated or long continued, results in producing what is called constipation, which often proves very injurious, and, for causes that I need not now stop to explain, produces a tendency to local sensitiveness and leads to self-pollution.

A similar, or even greater sensitive-

ness of the sexual member is sometimes produced by pin-worms in the rectum, or lowest part of the intestines. But I am sorry also to say that masturbation is sometimes even taught by one boy to another, and during the infancy of children, even nurses, sometimes, in ignorance of the terrible evil and sad consequences of their act, practice this destructive habit upon very young children for the purpose of diverting their thoughts, so that they will not cry, or in order that they may be quieted when put to bed and soon fall asleep. It is terrible to think that intelligent people could do such things, but on account of the prevalence of these practices it is necessary that we should understand the danger to which children are exposed so that we may be properly upon our guard against the temptations from without and, by the aid of our intelligence, be saved from the terrible consequences which are visited upon many because of the evil practices which they begin in their ignorance.

I trust, my dear boy, that you may be saved from this and all other forms of vice.

CYLINDER X.

The Sexual Member a Part of the Reproductive System.—The Reproductive System Defined.—Illustrated By a Watch.—The Different Parts of the Digestive System.—God Gave Us a Reproductive System for the Wisest and Most Beneficent Ends.—By Wrong Thoughts of Them We Dishonor God.—To be Held in Purity and Honor.—Our Bodies the Temples of the Holy Ghost.—The Holy Place, and the Holy of Holies.—The Wonderful Mystery of Creative Power.—How the Mind, Imagination, and Heart Are Polluted.—What the Bible Says Upon These Subjects.

My Dear Friend Harry: Last night I told you how some young boys, and older boys also, pollute and degrade their own bodies by unnecessarily and injuriously handling or scratching and chafing the sexual member. God gave us this member to serve us in the removal of the wasted or worn out fluids of the body, and also made it one of the parts of the human reproductive system. What the reproductive system or organs are to plants I told you on a previous cylinder. They are the organs in the male, and also in the female plant, which are en-

gaged in the production of the seeds from which life is to be reproduced.

Something of the nature and office of the reproductive system may be learned by supposing that a watch could be built and given power to keep its own wheels, and all its works in repair, so that it would not have to be taken to the jeweler's to have any worn parts replaced by new parts. Then suppose that in addition to this renewing power it should also be endowed with a power to reproduce other watches; so that while it was keeping accurate time, renewing its own wear and wasting of the wheels and all the parts, it should also have the power to produce other watches; little baby watches, which should also have imparted to them the power to grow and, when they became fully grown and were large watches, then in their turn, from time to time, they also should produce other watches. This new power by which the watch would produce other little watches would be called the reproductive power, and if there were certain parts in the watch which were devoted wholly to the production of these little baby watches, such portions of the watch would together be called the reproductive organs.

Now the sexual member is only one part of the reproductive system: the same, as in our bodies, we have a digestive system composed of several members or parts. The food is taken into the mouth, and after being chewed or masticated, as we say, is passed into the stomach, where it undergoes changes which fit it to be received by the intestines, so that it may be converted into blood, and thus strengthen the body and maintain life. Now the mouth, the passageway into the stomach, and such portions of the intestines as are engaged in the work of digesting and preparing the food for use in the blood—all these different members together constitute the digestive system. So the sexual member is one portion of the reproductive system, and the other portions in men are partly without the body and partly within the body. So, when taken together, we speak of the sexual organs and their functions or duties as the reproductive system, and this portion of our body has been created by God Himself for the wisest and most beneficent ends. Sometimes boys think of their sexual parts in a very low and degraded way, and thus greatly dishonor God and wrong themselves.

Whatever God has created deserves to be held in honor and esteem. God has endowed us with no holier or more sacred duty than that of reproducing our species, and we should receive and accept this high and holy office from the hands of our infinite Creator with reverence, and maintain these members of our body in purity and honor. Dr. Sperry, a Christian physician, says "The propagation of our species is the highest, the divinest act of our physical life." And no man, with a pure heart and a thoughtful mind, can come to any other conclusion.

I am glad, my dear friend Harry, that your parents often study the Bible with you, that they may make its truths plain to your mind. It is therefore very proper in talking with you to-night upon this subject of self-pollution, that I should refer you to First Corinthians, sixth chapter, eighteenth and nineteenth verses, where Paul, in writing upon this very subject, says, "Flee fornification. . . . He that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you?" Now the temple at Jerusalem was one of the most sacred buildings in all the world. The entire

structure was sacred, but within the building there was a place called "The Holy Place," and in the interior of that Holy Place there was a still more sacred inclosure called "The Holy of Holies." Here dwelt the unapproachable divine presence, and toward this Holy of Holies the Israelites throughout the entire nation and throughout the world, never turned their faces but in devout reverence. So our entire bodies are holy, and are to be held in perpetual honor, but I am sure that no thoughtful person can properly study this subject of the human body without thinking of the reproductive system as the holy of holies in which God dwells within us in the wonderful mystery of reproductive power.

Before saying good-night to you I want to remind you that the body may not only be outwardly polluted by the hands, but the mind, the imagination, and the heart may be polluted by means of the eye when we look upon improper things and upon indecent pictures; and we may also produce the same bad results with the ear, by listening to vile stories, bad words, and evil suggestions. The eye and the ear are gateways into our minds and hearts, and we should

guard them with great care. These are some of the avenues by which the sacred temple of our bodies is entered by evil influences, and we should remember that the Bible also says in First Corinthians, third chapter and nineteenth verse, "If any man defile the temple of God, him shall God destroy." I am sure that you do not desire to be banished from the presence of God, and therefore you should also remember what it says in another place (Matthew v, 8): "Blessed are the pure in heart, for they shall see God."

To-morrow night I shall tell you what are the consequences in boys of the misuse of these reproductive organs.

PART III.

What are the Consequences in Boys of the Abuse of the Reproductive Organs.

CYLINDER XI.

Origin of the Different Names of the Sexual Sin.—Tell of the Character of the Sin.—The Class of Boys in Greatest Danger.—Need of Proper Information.—An Important Safeguard.—The Moral Sense the First to Suffer.—Vice Begets in the Heart Rebellion against God.—The Vicious Most Liable to Doubt God and Become Infidels.—Unbelief and Infidelity Symptoms of Sexual and other Sins.

MY DEAR FRIEND HARRY: No boy can toy with the exposed portions of his reproductive system without finally suffering very serious consequences. In the beginning it may seem to a boy a trifling matter, and yet from the very first his conscience will tell him that he is doing something that is very wrong. It is on this account that a boy who yields to such an evil temptation will seek a secluded, solitary place, and it is because of this fact that it is called the "solitary vice." Because the entire being of the one who indulges in this practice is debased and polluted by his own personal act it is

also called "self-pollution." It is also called "Onanism," because for a similar offense, nearly four thousand years ago, God punished Onan with death (Genesis xxxviii, 3–10). This sin is also known by another name, and is called "masturbation," a word which is made from two Latin words which mean "To pollute by the hand."

Each of these words tells something of the vile character of this sin. But words are scarcely capable of describing the dreadful consequences which are suffered by those who persist in this practice. I do not believe, my dear friend Harry, that you have become a victim of this destructive vice, and I would be glad to believe that you have never accidentally learned or have been deliberately taught to engage in it. Knowing, however, the dangers to which, like all boys, you are exposed, and also appreciating the fact that intellectual boys, because of a more highly wrought nervous organization and because of keener sensibilities, are much more liable to become addicted to this vice than boys of a lower grade of intellect and with less sensitive bodies, I regard it important that you should be as intelligent and well in-

formed upon this subject as upon any other. This is necessary so that, by knowing in advance the character and consequences of such a course, you may avoid the evil into which even men, as late in life as twenty-five and thirty years of age, sometimes fall because of ignorance. In this as in other things, "To be forewarned is to be forearmed." Every young boy should be properly informed upon this subject, for even those who may be safely guarded from defilement of thought and life from outward influences are nevertheless exposed to those inward physical conditions which may produce local irritation and disease, and where such a diseased condition is ignorantly permitted to continue, masturbation soon becomes a fixed habit, and is likely to be practised with such violence that idiocy, and even death, may, and often does come speedily. Nothing so much favors the continuance and spread of this awful vice as ignorance, and only by being early and purely taught on this important subject can the coming boys and men be saved from the awful consequences which are ruining morally, mentally, and physically thousands of boys every year.

As I have already said, one of the first

things which a boy does who undertakes to practise this vice is to seek solitude. From the very first his conscience disapproves, and so he cannot engage in the evil which he proposes to himself without violating his moral sense. Indeed, his moral nature is the first to suffer. This, my dear boy, is an important fact, and if you were ever to fall a victim to this vice, you would find that even with the first sense of guilt there would come a spirit of rebellion against God and against your parents. You would soon begin to call into question the wisdom and goodness of God. Your pleasure in good books, in religious instruction, in the Sunday-School, the Bible, the Church, and all holy things would rapidly diminish. You would soon find in your heart a rebellious feeling which would lead you to be disobedient, cross, irritable, and reproachful. You would begin to lose faith in all that is good, and as you persisted in your sin, you would grow less and less like Jesus and more and more like Satan. In other words, the moral nature is the first to suffer from sexual vice, and whenever you hear a boy or man boasting of his doubts and railing against God, against the Bible, against

purity and virtue, you may rest assured that this feeling grows out of some solitary or social, some secret or open sin or vice which has affected his moral nature, and is degrading and debasing his heart.

If this effect upon the moral nature were the only result of this solitary vice, the consequences would be sufficient to turn any intelligent and thoughtful boy from the practice. But its effects upon the mind and body are also of the most serious nature, and of these I will speak to you to-morrow night.

CYLINDER XII.

Effect on the Character of Boys.—After the Effects upon the Moral Nature, Those of the Nervous System Appear.—The Spasm of the Nerves.—The Mind Next to Suffer.—The Visible Effects upon the Mind.—Physical Effects Follow.—Character of These Effects Stated.—Competent Physician Can Judge Accurately.—The Habit Grows Strong, and the Will Grows Weak.—Results Where the Practice is Persisted in.—The Treatment in Extreme Cases.—The Importance of Early Instruction.

My Dear Friend Harry: If I had time there are many things I would like to tell you concerning the way in which the effects of vice are manifested upon the moral nature and are seen in the lives of sinning boys and men; but I must hasten on, lest you weary.

After great changes have been effected in the boy's character, and the bright, frank, happy, and obedient boy has become the fretful, irritable, stolid, and reticent boy, and when he can no longer look people squarely and frankly in the face, but seeks to avoid meeting people,

pulls his cap down so as to hide his eyes, and goes about with a shy and guilty bearing, then changes which are mental and physical may be confidently expected.

After the moral nature, the nervous system is the next to suffer. In no other portion of the human body are so large a number of nerves brought so closely together as in the reproductive system. In the act of masturbation, these nerves are wrought upon in such a manner as to produce most serious results. The pleasurable emotion with which the beginning is attended culminates in a spasm of the nerves, terminating for the time all pleasure, and leaving the nerves as wasted and depleted as the body of a person whose entire physical system has been brought under the influence of a spasm, or fit as it is called. You will easily understand how such violent shocks to these special nerves are communicated to the nerves throughout the entire body, and if such shocks are repeated, or long continued, the entire nervous system will eventually become shattered and ruined beyond all hope of complete recovery.

While the nerves are thus being ruined,

the mind is also suffering. The bright boy that stood at the head of the class is gradually losing his power to comprehend and retain his lessons. His memory fails him. His mind begins to lack grasp and grip. He cannot, as formerly, take hold and hold fast. Gradually he loses his place and drops back toward the foot of his class. He slowly but surely ceases to be positive and self-reliant. He no longer has his accustomed pleasure in the vigorous romp, the hearty laugh, and good fellowship which characterize a boy with a vigorous mind and a strong body.

While these moral and mental changes are taking place, the physical effects do not stop with the nerves. The health gradually declines. The eyes lose their luster. The skin becomes sallow. The muscles become flabby. There is an unnatural languor. Every little effort is followed by weariness. There is a great indifference to exertion. Work becomes distasteful and irksome. He complains of pain in the back; of headache and dizziness. The hands become cold and clammy. The digestion becomes poor, the appetite fitful. The heart palpitates. He sits in a stooping position, becomes

hollow-chested, and the entire body, instead of enlarging into a strong, manly frame, becomes wasted, and many signs give promise of early decline and death.

These, my dear friend Harry, are some of the more prominent symptoms and effects of masturbation in boys and young men when the habit is frequently indulged, or after being continued for a period. Some of these conditions, it is true, may be produced by other forms of bodily disease, and on that account the unskilled are liable to misjudge, but a competent physician ought, at all times, to be able to judge accurately in any given case of the cause, or causes, which have produced such results.

You may now know or later in life may learn of some boy who indulges in this vicious habit and because you do not notice all or some of the more prominent results which I have named, you may think that I am mistaken or have represented the facts as worse than they are. What I have described does not even in the larger number of cases come to pass immediately. In many cases these results may come slowly, but they come surely, in all cases where this evil habit is persisted in, and I have

personally known instances where they did come quickly, and where they made complete wrecks of some who were yet mere boys.

One serious difficulty with all who become addicted to this terrible and destructive vice is that, while the body, mind, and moral character become weak, the habit becomes strong. The will itself may become so weak that even when the person is told of the destructive nature and sad consequences of the vice, he may not even desire to discontinue the practice, nor even really desire to escape the fearful consequences which are sure to come later on; and even where there is sufficient manhood and character left to desire to be free, the will is often so weak as to require a fierce struggle for a long period.

You will see, from what I have said, that this secret vice is attended with most serious consequences. But I have not yet told you the worst. If persisted in, masturbation will not only undermine, but completely overthrow the health. If the body is naturally strong, the mind may give way first, and in extreme cases imbecility and insanity may, and often do come as the inevitable result. Where

the body is not naturally strong, a general wasting may be followed by consumption, or life may be terminated by any one of many diseases.

The terrible and helpless condition of those upon whom this habit has permanently fastened itself, you may be able to judge from the fact that, in order to prevent the repetition of the act of masturbation, and if possible permanently to cure the victim of this vice, boys often have to be put in a "strait-jacket," sometimes have their hands fastened behind their backs, sometimes their hands are tied to the posts of the bed, or fastened by ropes or chains to rings in the wall; and in various other ways extreme measures have to be resorted to in the effort to save the person from total mental and physical self-destruction. And I am sorry to say that even these extreme measures are not always successful in restraining them or effecting a cure.

I think you will see, my dear boy, how important it is that all boys should be duly warned, and in good time also, of the terrible results of this destructive vice. You will understand why your own dear Papa should have asked me to continue and send you further Talks in

the phonograph, after I had answered you the question which you asked of your Mamma, and which, because of her sickness, I had the honor of being asked to tell you. Your parents are too intelligent, and love you too much, to be indifferent to the importance of these serious questions. They have not been willing that, on account of ignorance, you should be exposed to those terrible dangers, and as this knowledge is imparted to you, and as you come to know of the sad results of the sins into which many previously pure-minded and well-meaning boys have fallen through ignorance, you should thank God for the intelligent love of your parents, and for His kind providence, by which you have been kept from this prevalent and destructive vice.

Recognizing what your parents have desired for you in this matter, it will be very proper that to-morrow night I should remind you what injustice would be done them and others, if you were ever to become addicted to sexual vice, in this or any other form.

CYLINDER XIII.

The Boy who Practises Solitary Vice Not the Solitary Sufferer.—The Sins of Children Visited upon Their Parents.—Parents often the Greatest Sufferers.—What Parents Do for Their Children.—During Infancy.—During Childhood.—Should Not Disappoint Their Hopes.—Brothers and Sisters Made to Suffer.—His Children after Him Must Suffer the Results of His Sin.—We Reproduce Ourselves.—Cannot Transmit what We Do Not Possess.—What We Are That Our Children Will Be.—The Character of the Boys and Girls of To-day Determines the Character of the Nation a Hundred Years to Come.

My Dear Friend Harry: From what I told you last night and the night before you will understand something of the sad consequences of solitary vice; yet the boy himself is not the only sufferer. No one can do wrong in any way without causing that others must also bear, at least in some measure, the results of his sin. Not only are the sins of the parents visited upon the children, but the sins of the children are also visited upon the parents.

If by your own act you were to impair your health, enfeeble your intellect, and destroy your usefulness, it is a question whether your parents might not be as great or even greater sufferers than you. Think for a moment of what your own parents have done for you. After Mamma had brought you into the world at the risk of her own life, and at the cost of much pain and suffering, afterward for many months she gave herself almost wholly to nourishing and caring for you. When the various sicknesses peculiar to childhood came, she guarded you carefully lest you should take cold and die, or be left with impaired sight or hearing, or in some other way be caused to suffer during the remainder of your life with some physical infirmity. When you had the scarlet fever, for days and weeks Mamma and Papa gave themselves almost constantly to you. Day and night they watched over you, and for months, for fear of catching this dreadful disease, or communicating it to others, no one came to the house; and for your sake they cheerfully watched and suffered all without complaint.

Ever since you were born, they have been laboring to provide you every com-

fort. They have been careful about your instruction and education. They have guarded you from evil companions and dangerous influences of every sort, and I am sure you will readily see what a disappointment and sorrow it would be to them, if you were to do wrong. What a sorrow to Papa and Mamma it would be to see their boy with sallow face, glassy eye, drooping form, without energy, force, or purpose, a laggard in school, shy, avoiding the society of others, disliking good books, avoiding the Sunday-School, and desiring to escape from every elevating Christian influence. Nothing I am sure would bring greater pain to the hearts of Papa and Mamma, than to know that their dear boy, whom they hoped to prepare for great usefulness, had turned aside into ways of sin and evil which were surely disappointing all their hopes and ruining their boy, both for this world and the world to come.

Not only to them, but what a sorrow and regret would come to that little baby sister when she should grow to womanhood, and then, when she should justly be proud to turn to you for counsel, sympathy, and help, be humiliated

to find that you were weak, nervous, and unworthy of the respect and love which she would under other conditions have been glad to have bestowed upon you! Not only would you be wronging your own sister, but you would also be wronging that pure, sweet girl, whom, in the providence of God, we may rightly trust is being prepared to crown and bless your manhood, and with whom you cannot expect to be honored and happy unless your life has been characterized by the same purity and honor which you shall have a right to expect of her.

But the consequences which result from masturbation do not stop with the boy who practises it, nor with his parents, brothers and sisters, friends and relatives, but where such a boy lives to become a man, if he marries, and should become a father, his children after him must suffer to some measurable degree the results of his sin. If his life has disqualified him for thrift, and his children on this account are born in poverty this would be one of the results which they would suffer. But if his physical powers have been impaired by vice, or any other cause, he cannot transmit per-

fect or as good physical, mental, and moral powers to his children as he otherwise might. For neither physically nor financially can a man transmit or give to his children that which he does not himself possess. As in grain so in human life, if the quality of the grain which is sown in the field is poor, the grain that grows from it will be inferior. When a boy injures his reproductive powers, so that when a man his sexual secretion shall be of an inferior quality. his offspring will show it in their physical, mental, and moral natures. So you see that even a young boy may prepare the way to visit upon his children that are to be, the results of vices and sins committed long years before they were born. This surely is a very impressive thought, and you will see how even the little boys of to-day are unconsciously molding and shaping not only the character and destiny of the children that are to come after them, but how they are also shaping the history and destiny of the nation. The thought and conduct, the aspirations and ambitions of the boys and girls in the kindergartens and primary schools are to-day cultivating and developing in them that life and

character which will determine what shall be the dominant characteristics of this nation a hundred years to come.

I would that every boy in the land might know these facts, so that he might intelligently resolve to take such care of his health that his children might be blessed with vigorous bodies; that he would so exercise his mind that his children might inherit added capacity to acquire knowledge; and that he would so obey the laws of morality that his children might inherit a tendency toward virtue, uprighteousness, and religion.

You see, then, how important it is that nothing should be done that will weaken any of the faculties or powers which God has given you, and to-morrow night I will endeavor to tell you briefly how boys may preserve their entire bodies in purity and strength.

PART IV.

How Boys may Preserve their Entire Bodies in Purity and Strength.

CYLINDER XIV.

How Purity and Strength May Be Preserved.—Our Space Not Sufficient to Tell All.—Subject to Be Pursued in other Books.—"Cleanliness Next to Godliness."—Purity of Mind and Body.—A Pure Heart the First Requisite.—Guarding the Heart.—Danger from Impure Books.—Purity of the Body.—The Weekly and Daily Bath.—The Rite of Circumcision as Related to Purity.—Not only the External, but also the Internal Portions of the Body to Be Kept Pure.—Emptying out of Waste Fluids and Solids.—The Lesson Taught by the Fire in the Grate and Stove.—The Fire, or Combustion, in our Bodies.—Smoke and Perspiration.—Ashes and Waste Substances in the Body.—Importance of Emptying Waste Pipes of the Body Regularly.

My Dear Friend Harry: I promised to attempt to tell you to-night how boys may preserve their entire bodies in purity and strength.

In talking to a boy who has been blessed with parents as intelligent and judicious as your Papa and Mamma, I cannot hope that all, or even much that I shall say will be entirely new. I may hope, however, to make impressive by

repetition what your parents have told you, and thus by "Line upon line, and precept upon precept" confirm and deepen the impression of duties and rules which may now seem very simple, but which in later years you will recognize as both important and valuable. To tell you all that might be desirable upon this subject would require that we should consider it together each night for several weeks. We can, however, give only three or four evenings to this topic, and I hope that later on you will pursue it further, by reading some valuable books upon the subject.* I shall try, however, to give you the largest amount of information in the shortest time and simplest way.

You have doubtless often heard it said that "Cleanliness is next to Godliness." True cleanliness includes purity, both of body and mind. If immodest and impure thoughts are permitted to dwell in the mind, they will soon work

* The author would recommend such books as "The Marvels of our Bodily Dwelling," by Mrs. Mary Wood-Allen, M. D., price $1.00 (4s.) postpaid. "Yourself," by H. A. Guerber, price $1.20 (4s. 10d.), postage 10 cents (5d.). Parents should place in the hands of their children the best books of this class.

themselves out in the life. The Bible says of man, "As he thinketh in his heart, so is he." Thought soon becomes life and character. You see, then, that it is important that we keep our minds and our thoughts pure.

The most important requisite in securing and keeping a pure mind is to have a pure heart, and God alone can give you a pure heart, and our prayer should be "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm li, 10). The Bible says, "Blessed are the pure in heart, for they shall see God" (Matthew v, 8). If you have not yet given your heart fully to the Saviour, that truly is your first duty and your only safety and salvation. When you have this pure heart which God alone can give, it is your duty to guard it well. For the Bible tells us "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs iv, 23).

That you may properly guard your heart, you will need to avoid with great care all books which are immodest or impure. Many, very many books are evil and impure in character, and not a few are so in purpose. Never read,

handle, or listen to the reading of a book or paper which you might not ask your Mamma or Papa to read aloud with you. In all these matters, make your parents your counselors and protectors. Turn away in disgust from those who would pollute your mind with vile stories or immodest conversation. For your companions and associates, choose only the pure and the good. If such could not be found, it were better to abide alone. It would be much easier for a bad companion to pull you down to his bad ways than for you to lift him up to yours.

Not only the mind, but the body should be kept pure and clean. Every person should bathe his entire body at least once each week, and twice a week is still better. When a boy, I began to take a hand bath in cold water each morning before dressing. This soon grew into a fixed habit, and has been continued throughout my life with great physical benefit. If begun in the summer, there will be no danger of taking cold, and when the cold water and weather of the winter come, the bath will be followed by a warm glow and much invigoration. After a good rubbing with a coarse towel, the hands should be used to rub the entire body vigorously.

To insure the cleanliness of the sexual member, and thus the more effectually secure purity, and strengthen virtue among His chosen people, God instituted the rite of circumcision, which was performed when the male child was eight days old. This rite consisted in drawing forward and cutting off the loose skin at the end of the sexual member. In this way it became easier for the parent, and later for the child, to keep the glans, or end of the sexual member, free from the smegma, or soapy substance, that is liable to gather under the foreskin, and which, if not removed, will in a few days set up an irritation, and render the child an easy subject of sexual excitement and masturbation. When taking your regular weekly bath, it is always well to draw the foreskin back gently and cleanse carefully that portion of the sexual member. This act of cleansing should be done conscientiously and religiously, avoiding any act which would pollute the mind or degrade the body.

Not only the exterior, but the interior of the body also is to be kept pure by being kept clean. The largest part of the impurity which is to be washed from the

exterior of the body consists of the worn out and wasted fluids and solids which are passed out of the body through the pores of the skin, mostly in the form of perspiration. Frequent bathing is necessary to keep the pores open, so that the body may be kept in good health. But a large accumulation of waste matter, both in the form of fluids and solids, is also cast out of the body in bulk, or in considerable quantities, at a single time.

How we come to have these waste substances in the body, perhaps you will best understand by noticing the burning of the fire in the grate or stove. The burning of the wood and coal produces heat, and if the fire is to be kept burning, fuel must be added from time to time. As the fuel burns away, ashes accumulate. A small quantity of the fuel also passes up the chimney in the form of smoke, and that which remains in the form of ashes must be removed or the grate will be clogged up, the draught cut off, and the fire go out. The same is true of our bodies. The warmth of our bodies is caused by the changes effected in the lungs, liver, and muscles, by the processes of life, which in

many ways closely resemble the burning of fuel in the stove. That part which passes off through the pores in perspiration resembles that portion of the ashes which passes up the chimney in the form of smoke, and that which accumulates as fluids and solids in those portions of our bodies which God has provided for their reception, correspond to the ashes which gather in the ash pan under the grate. Now, if the ash pan is not emptied daily, the ashes will pile up until they clog the grate, cut off the draught, and put out the fire. And in like manner, if the bladder and rectum are not emptied at proper intervals, the entire interior of the body will be stopped up, all the offices of the body will be hindered, these offensive substances will be clogged and retained in the blood, the brain and all portions of the body will feel dull and heavy, and if long continued or often repeated, sickness and disease will surely follow.

If you desire to be strong and well, empty the waste pipes of the body regularly and faithfully. The waste fluid should always be wholly emptied out the last thing before getting into the bed at night, upon rising in the morning,

and at intervals of from three to six hours throughout the day and sometimes oftener. The waste solids should be emptied from the body with unfailing regularity each day, and the great mass of cleanly and careful people have found it best to make this the first duty each morning immediately after breakfast. Without care and regularity in performing these two duties, good health, a vigorous body, and a clean mind are altogether impossible. In order that the inhabitants of a house may be comfortable and happy, it is not enough that the outside of the house should be well painted, but the inside of the house must be clean and pure. To be healthy and happy, keep your body clean and pure, both without and within.

CYLINDER XV.

Slow Oxidation, Called Rusting; Rapid, Called Burning.—Best of Fuel for the Fire in Our Bodies.—Choice and Preparation of Food.—Discover what Foods Do Not Agree with You.—Abnormal Appetites.—What to Drink.—Danger of All Stimulants.—The Ruin Caused by Intoxicating Liquors.—The Dangerous Cigarette.—Tobacco Universally and Seriously Injurious to Young Boys.—Effect upon the Brain.—Upon the Body.—Upon the Reproductive Organs.

My Dear Friend Harry: Last night I spoke to you of the warmth and changes which take place in our bodies under the figure of a fire in the grate or stove. In very many respects the similarity is more of a fact than a figure. In our bodies, the combustion, or oxidation, or burning, is slower, but none the less real. When such oxidation, or burning, is slow, as in the gradual destruction of iron which is exposed to the weather, we call it rusting; when it proceeds rapidly, as with coal and wood, it is called burning. The process in both

instances, however, is the same. In the human body the burning is not so rapid as with wood, but much more rapid than the oxidation of iron. The Bible recognizes this scientific fact where it speaks of death as a light, a candle, or a lamp. In the book of Job (xviii, 5) it says, "The light of the wicked shall be put out," and in Proverbs (xxiv, 20), "The candle of the wicked shall be put out," and in another chapter (xiii, 9), "The lamp of the wicked shall be put out."

Since the important changes that take place in our bodies so closely resemble the combustion of wood and coal, it is very proper that we should inquire into what kind of fuel should be used to keep this flame of our physical life burning most successfully and with the best result.

There are so many kinds of food that it will be impossible to speak of any of them separately. Never eat any but the most wholesome foods. These should be properly cooked, eaten in proper quantities, in sufficient varieties, and at regular intervals. Always observe carefully the effects of what you eat. If you have a headache, a fever, or even when you feel cross and irritable, inquire carefully into the character and quantity of

what you ate from twelve to forty-eight hours previously, and in this way, by observation and thoughtfulness, you will make many valuable discoveries concerning your own well-being and health. Study thoughtfully the many rules of health prepared by others, always remembering, however, that any slight modification to suit your own best needs will be dependent upon your careful observation and your study of your own body. Never eat anything that disagrees with you simply because it tastes good. Do not live solely that you may eat, but eat solely that you may live.

Some boys, and girls, too, weaken and disease their bodies by cultivating and developing an unnatural appetite for vinegar, salt, cloves, coffee, slate pencils, and other substances which are taken in such form and in such quantities as to become very injurious in many ways. Such habits, if not early abandoned, lead to secret and social vice, prepare the person who does them for intemperance, and pave the way for permanent injury, or even for total wreck and ruin. The sad effects of such a course we have ourselves witnessed in the lives of several who were boys and girls with us years ago.

What is true of eating is true also of drinking. Drink only that which confers good health. Pure water, at the temperature it flows from the spring, is the best form of drink for both young and old. The boy who drinks tea and coffee while he is growing can never grow to be so large, muscular, and manly a man as he would become if he drank only good, pure water. Tea and coffee are stimulants, and these can never be taken during the growing years without measurably lessening the vitality, strength, and growth.

As you value your health, happiness, usefulness, and even your life itself, never take intoxicating liquors in any form. Look about you and see the ruin caused by rum in the lives of others. Learn lessons of wisdom by thoughtful observation, rather than by sad experience, and remember the true teachings of the Bible on this subject: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs xx, 1). It also says of wine and strong drink, what you may also see about you, if you are observant, "At the last it biteth like a serpent, and stingeth like an adder" (Proverbs xxiii, 32).

What I have said of tea and coffee is true also of the effect of tobacco, only to a much greater degree. The cigarette is small, looks harmless, and therefore presents to boys one of the most dangerous and destructive forms of temptation. It may be possible that some few men, who have passed their thirtieth birthday, whose bodies are fully matured, and whose physical and mental habit is naturally sluggish and heavy, may smoke tobacco in moderation without seeming injurious effects, but it is absolutely certain that no growing boy can use tobacco in any form without positive, immediate, and permanent injury. Look carefully at the boys you meet who use cigarettes. In proportion as they are addicted to the cigarette, they are stunted and dwarfed in their muscular development. If you can succeed in finding a single boy, who smokes cigarettes in any considerable quantity, whose muscles are well developed and firm, whose skin is not sallow, the white of whose eyes is not clouded and the surface glassy, you will have discovered what many careful observers among men have failed to find. Tobacco always stunts and dwarfs a grow-

ing boy, and the effect upon the brain is as marked and serious as upon the body. In the schools and colleges careful observation has demonstrated that those who use tobacco in any form fall much below the average standing of those in the same classes who do not use tobacco at all. The carefully recorded development in height, weight, and intellectual capacity of students during the four years spent in our colleges shows that those who do not smoke gain in weight twenty-four per cent. more than those in the same classes who do smoke; in height, thirty-seven per cent. more; and in the size of the chest, forty-two per cent. more. What is true in the colleges is even more marked, although less noticed by actual test, in all the primary and preparatory schools throughout the land.

The use of tobacco seriously affects the powers of the brain, the health of every organ of the body, and especially the healthy and vigorous growth of the reproductive system. If the injurious effects which come as the result of smoking or chewing tobacco were limited to the individual who uses it, the consequences would not be so bad, but when we remember that, "We are not separate

units, but are links in a living chain of endless transmission," we see how any injury done to our own bodies must be transmitted to the children that come after us. As I told you some evenings previous, what you are that your children will most easily and most naturally become, and what you would have them to be, that, even in your growing years, you must yourself seek to be. Smoking is not only injurious, but expensive, and is also attended with numerous dangers.

I had hoped to include in my Talk to-night some subjects which we shall be compelled to leave until to-morrow night. Till then, think on these things.

CYLINDER XVI.

God Intended Man to Work.—Many Seem to Be Born Lazy.—All Must Learn to Work.—Some Forms of Labor Call into Service only a Few Muscles.—Every Muscle Should Do Service.—Importance of Exercise.—The Boy's Bible and Dumb-Bells.—The Muscles Developed by Exercise.—This Not True of the Sexual Member.—Importance of Recreation.—Difference between Exercise and Recreation.—This Illustrated.—So much of Zest and Pleasure May Be Put into Daily Duty as to Convert it into Recreation.—Daily Food and Daily Exercise.—Importance of Sufficient Sleep.—The Best Hours for Sleep.

My Dear Friend Harry: Purity and strength of body and mind cannot be maintained simply by eating the best and most nourishing kinds of food. God has made our bodies in such a way that if we would be strong, healthy, and happy, we must also work. Even before the Fall, God gave Adam and Eve something to do. This was necessary for both their health and their happiness. They were not to spend their time in idleness. They were put in the garden of

Eden "To dress it and to keep it." By nature, at first, none of us like to work. We all seem to be born lazy, but we must be taught to work, and should be put at it and kept at it, at such intervals as are best suited to teach us the art, and enable us to acquire the taste for work. Do not shrink from doing the many little things which are asked of you. Be faithful to every duty, in school and out of it. And remember the old and valuable self-evident truth, "Whatsoever is worth doing at all is worth doing well, and if it is not worth doing well, it is not worth doing at all." Never be ashamed of honest toil. Dignify your work by doing it well, and you will be honored and blessed in the doing of it.

Some kinds of toil tax the mind rather than the body. Some other kinds tax only a few muscles of the body, and leave all the others unused. In order that the blood may circulate freely to every muscle, and that the entire body may be kept strong, it is important that every muscle in the body should be called into service. To secure this, nearly all persons need exercise. What kind it should be must be determined by the character of the daily occu-

pation. The boy who has walked in the furrow or followed the harrow all day will not need in the evening to take a walk for exercise. He might enjoy a row on the lake, or a swim in the stream, or he might be rested and benefited by such a change of labor as would call into service an entirely different set of muscles. If he were to change to the seat on the corn planter, the reaper, or the horse rake, he would rest one set of tired muscles while another set were doing duty, and, by a simple change of work, find the needed rest.

There are but few kinds of work which call all the muscles into service, and therefore, to wake up the unused powers and keep the entire body strong and well, all classes of people can be greatly benefited by some judicious form of exercise. Whenever I go into a boy's room, I care not how humble it may be, if I find the Bible and a few well-chosen books upon the shelf, and a pair of dumb-bells on the floor in the corner, I always feel that that boy's future is full of hope and promise. A pair of dumb-bells weighing but two or three pounds each cost but a trifle, but are of great value. If to these can be added a pair of Indian

clubs, an exerciser, and other implements, so much the better. The exercise can be simple, but if taken daily, great benefit may confidently be expected. Indeed some of the very best forms of physical culture or exercise now recommended require no dumb-bells or other apparatus.

We have known of boys who desired to secure an earlier and larger development of the sexual member, and who sought to secure this result by resorting to masturbation. Such a course always proves not only a great sin, but a great mistake as well. Muscles may be developed by exercise, but by far the most important part of the sexual member is the great body of nerves which center and radiate from the sexual system, in a series of network which stands related to the nerves throughout the entire body. Now instead of being benefited or strengthened by such a process, these nerves are impaired, and if this unnatural act is oft repeated, the nerves are greatly injured or even ruined, and thus the mistaken and guilty perpetrator is made to suffer the results of the sin which he has committed in his ignorance.

Not only boys and girls, but men and women as well, need to supplement work

not only with exercise, but they also need recreation. There is considerable difference between exercise and recreation. Genuine recreation always has in it the element of pleasure. The man who is sawing wood, or breaking stones on the pike, is having exercise, but there is not a sufficient amount of amusement or pleasure in sawing wood or breaking stones, as a continuous daily occupation, to entitle either to be ranked as a recreation. Rolling a hoop, batting a ball, rowing a boat, riding a bicycle, and many other things, have in them a sufficient amount of pleasure for a boy to entitle them to the rank of a recreation. Recreation is always attended with some degree of exercise, but exercise may be, and often is, devoid of the element essential to a recreation. The moment, therefore, that recreation is indulged in to such an extent that it loses the element of exhilaration and pleasure, it then becomes either exercise or toil, according to circumstances. To the child that has been confined for days in the schoolroom or the factory, an hour or two in the park would be a genuine recreation, while to the park policeman, whose duties in the park demand twelve or fourteen

hours each day, the park means work and not recreation.

There are many persons, however, who enter into their daily duties with such zest and pleasure that they actually convert their daily duties into a round of perpetual recreation. This truly is the best, as well as the most profitable, kind of recreation. You will find boys and girls in the school who take so much pleasure in their studies that, to them, work virtually becomes play. Such boys and girls, and such men and women, are always the healthiest and happiest. They make such a pleasure of business that they do not need to make a business of pleasure. My dear boy, if you want to be healthy, happy, and useful in this world, learn to work, putting yourself into your work with so much earnestness, thoroughness, and enthusiasm that your high and holy purpose shall convert the work into play, or at least that it shall be to you a joy and a delight. Do not make the serious mistake of going out in search of happiness, for then you will never possess it, but do your duty faithfully, and happiness will find you. Happiness can overtake you, but you can never overtake it.

Take your food and your exercise daily. Take recreation as often as you need it, always, however, being sure to choose the best kinds of each. And always remember that even the best may be rendered harmful and injurious by an inappropriate time, an intemperate manner, an undue amount, or by bad associations.

To preserve your health, and secure strength and vigor, you will need also to take plenty of sleep. Eight hours of sleep may be sufficient for many grown people, but for growing boys and girls, ten and twelve out of every twenty-four hours, if taken at the right time, is not more than is needed. Never sit up late, for the earlier hours of the night are by far more valuable for sleep than the late hours. Do not allow yourself to form the habit of lying in bed late in the morning. The old saying may be very common, but it is very, very true, "Early to bed, and early to rise, makes a man healthy, wealthy, and wise." Go to bed early. Do not sleep on feathers. Go to bed *to* sleep. Don't worry. Keep your conscience clear, and the night will contribute as much to your growth, strength, and vigor as the day.

CYLINDER XVII.

Food and Exercise for the Mind.—The Intellect May Be Starved.—Mind Fed through the Eyes, Ears, and other Senses.—Mental Food Must Be Digested by Thinking, Considering, and other Mental Processes.—Clean Food for the Mind as well as the Body.—The Mental Food Must Be of a Good Quality.—Unwholesome Reading.—Good Reading.—The Spiritual Nature Must also Be Fed.—The Proper Food.—Six Important Rules on Amusements.

MY DEAR FRIEND HARRY: What I said to you last night, and the night before, concerning food, exercise, and recreation for the maintenance of the health of the body, is also true concerning food, exercise, and recreation for the health and development of the mind. The mind needs to be nurtured, or fed, the same as the body. The unused intellectual powers need to be called into exercise, and the mind also needs recreation in the form of amusement. The food for the physical powers enters the body through the mouth, but the food for

the brain enters the body through the eyes, ears, and each of the five senses. If you effectually and permanently close the mouth, as in the disease known as lock-jaw, the body will starve, and in like manner, if you close the five entrances or avenues to the brain, the mind will starve. You have seen many people whose bodies were weak and feeble because they did not have a sufficient quantity of nourishing food; and in like manner many people have weak, feeble minds because these people are being starved intellectually. As the body may be starved, not because there is a lack in the quantity, but in the quality of the food, so also with the mind. People may even have food of a good quality, and yet eat it in such a manner, or in such an excessive quantity, that they injure and disease the stomach, and on this account the body starves even while the stomach is full, for you will remember that it is not the quantity which we eat, but the quantity which we digest which nourishes and strengthens.

In the light of these facts you will see how important it is that a boy should be taught to become observant and

thoughtful concerning all he sees and hears, and also concerning all the sensations conveyed to the mind by means of the five senses. It is not only what you see and hear that will give strength to your mind and make you intelligent and wise, but what you think upon and inwardly digest that will give strength to your intellectual powers. When you study, think of what you are studying. After reciting your lessons, think of what you have learned. Fully master, or digest, what enters the mind, the same as you digest what enters the stomach, in order that it may become a part of yourself.

Be very careful upon what you feed the mind. As you would not allow dirty food to enter your mouth, so do not allow impurity to be poured into your mind either from books, papers, or the lips of others. Guard your stomach, but guard your mind also.

As you have seen people who were starved and weak because their food was not nourishing, so you and I have seen boys who were great readers; they even neglected important duties in order that they might read, and on the street, in the cars, in the schoolroom they were

reading, reading all the time, and yet instead of becoming intelligent, their minds were undisciplined, and they were uninformed and ignorant. The trouble was not that they did not read, but that that which they did read was not wholesome reading, and the mind starved and grew weaker from day to day, and year to year.

As I told you in an earlier Talk that you could not injure the body without impairing the mind, so neither can you starve, defile, or injure the mind without injuring the body as well. Read histories and biographies. Read about the sciences and arts. Read of travels and explorations. Read about morals and religion, but do not read stories and trash. The world is too full of good books, and there are too many things in the realm of the actual and the real, concerning which you cannot afford to be ignorant, to permit of the reading of worthless books.

As you have an intelligent nature which must be fed, so you have a moral and spiritual nature which must be fed. As the body, when in health, hungers for food, and the mind for knowledge, so a healthy spiritual nature reaches

out after God and after spiritual truths, and if you were to deny yourself the Christian influences of your home, of the Sunday-School, the Church, the Bible, good religious books, and the companionship of Christian people, your spiritual nature would be starved, become weak and unworthy of one whom God has created in His own likeness and in His own image. Feed your physical nature, but feed your intellectual and moral natures also.

As amusements bear to the mind somewhat the same relation that recreation bears to the body, it is proper that I should speak of it here. There are many forms of amusement. Some are unobjectionable, some questionable, and many positively bad. I cannot now particularize, but can state safe principles for government in such matters.

First. Never engage in any amusement that imposes upon you an extravagant outlay of money. Amusement is a mere diversion, and to be good it must not call for a large outlay of anything valuable.

Second. It should be of such a kind as to furnish the very diversion and relaxation which your condition demands

—it should not be engaged in simply for fun.

Third. Your amusement should not interfere with the rights of others, or put a cause of stumbling in their path.

Fourth. The amusement which becomes so fascinating that those who engage in it neglect family or religious duties, or business obligations, is a dangerous amusement and should be avoided.

Fifth. Any amusement which sends those who engage in it to their duties the next day with a distaste for the ordinary duties of life, that turns the thought of the apprentice boy from the tools because they are not swords; the smithy's boy from his leather apron because it is not a prince's cloak; and the herdsman from his cattle because they are not infuriated beasts or fighting bulls of the arena is harmful and wholly injurious.

Sixth. The amusement which casts a reproach upon virtue, that suggests doubt about religion or sacred things, that would make you think less of your home, that arrays vice in attractive robes, arouses passion, or benumbs the moral sense is a dangerous amusement and is to be avoided.

In the matter of amusements be thoughtful, conscientious, and careful.

As work may be engaged in with such zest and pleasure as to convert daily toil into perpetual recreation, so study, reading, and mental effort may be entered upon with such enthusiasm and pleasure as to carry into all mental employment and effort that very element which makes amusement attractive and beneficial.

If we bring the right mind and temper to our work, neither recreation nor amusement will afford us any undue temptation or expose us to serious danger.

PART V.

Our Duty to Aid Others to Avoid Pernicious Habits and to Retain or Regain their Purity and Strength.

CYLINDER XVIII.

The Superior Surroundings of Some.—Larger Blessings Mean Larger Responsibilities.—Our Duty to Those Who Are Less Favorably Situated.—Duty of the Rescued to Those Still in Danger.—Many Sin Because Never Warned.—Those Who Are Neglected Will Become Enemies to Themselves, to Society, and to the State.—Bad Boys are Active; Why Should Not Good Boys be Active Also?—Ways of Approach Open to Boys.—Saved Before They Sin.—Serving the Suffering, or Saving from Suffering.—Remove Danger from the Paths of Others.

My Dear Friend Harry: After what I have said in these Talks I am sure that such an intelligent boy as I have taken you to be will be grateful for the kind Providence which gave you being and place in a home where kind and wise parents have guarded you from the evils and sad consequences which pollute and degrade the lives of so many boys. You should therefore remember that wherein we are better than others is due not to ourselves, but to our kind heavenly Father, who has placed us where influ-

ences and friends have helped us to become better than some others. If they had enjoyed our privileges and advantages perhaps they would be all that we are. And may it not also be true that if we had been born in the midst of the influences which have surrounded them, possibly we should be quite like them? But do you not know that the advantages and blessings which you have enjoyed place you under obligations to other boys who are ignorant or sinful, and who must suffer the sad consequences of their ignorance and vice unless you and I try to do for them what others have done for us. Do you not see that if you had been sleeping in the midst of enemies who have plotted to injure and destroy you, and some kind friend had defeated their purpose and saved you by awakening you out of sleep, that when you look and see the enemies and the injuries which you have escaped, and then find that others can only be saved from what you have escaped if someone shall also arouse and awaken them, do you not see that both your gratitude and duty demand that you should do for others what kind friends have done for you? Manifestly it is our

duty to awaken, warn, and save all who are exposed to pollution and sin, and to do all we can to rescue and save the vicious. Many sin in these matters simply because no one has warned them of the wrong and the evil consequences of such a course.

The future condition of multitudes of boys depends upon what others shall do for them in these matters. If they are warned and made intelligent they will become honorable and useful citizens. But if no one cares to save them, bad men and bad boys will exert over them such influences as will make them enemies to themselves, to society at large, and to the state and nation. If they are to be saved they must be saved while they are young and before habits of vice have become fixed. They must be helped to see that vice in any form is an enemy to their own happiness and well-being, and be made to feel that the practice is hateful in the eyes of pure and good people and sinful in the sight of God.

Bad boys and bad men are active in their efforts to lead others astray. They lose no opportunity to scatter evil thoughts and vicious practices, and why should not you and all good people seek to

spread such useful and helpful information as will assist to save others from sin, from physical and mental weakness, and perhaps from utter ruin.

Boys find ways of approaching other boys upon this subject which are not open to older persons. Being yourself a boy you can approach other boys upon this subject, and especially when subjects of this kind are first mentioned or alluded to by them. If you can save a single boy from sin and vice you will have done a good work. To rescue one who has already gone wrong is to do a good service, but do you not see that to have saved that same person from even beginning such wicked and hurtful practices would be very much better? It is very much as if I should go to the home of a poor man and minister to him day and night for weeks while he was suffering great bodily pain because of broken bones or injuries received from a fall caused by stepping upon a banana skin which some thoughtless person had thrown upon the pavement. If I were thus to care for him in his suffering and distress I would surely be doing a good service. But do you not see that I would be doing a service that is much easier for

me and far more beneficial to my poor neighbor if, when I passed down the street just ahead of him, I had shoved the banana skin from the pavement and, with a single little effort, removed from his way the possibility of falling? The work of saving him from falling would be both easier and grander than anything I could do in ministry and service after he had suffered the injury which a little forethought on my part might have prevented.

So you may seek to remove evil and danger from the paths of other boys, and especially from those younger than yourself. Never expose a boy to ridicule lest you break down that sense of shame which must prove helpful to him when he would reform and amend, and lest, being exasperated, he should become reckless and defiant to all sense of modesty and shame. Recommend such boys to read books that will be helpful to them, such as "Kapff's Admonitions"[1]; "Almost a Man,"[2] by Dr. Mary Wood-Allen; "Confidential Talks with Young Men,"[3] by Dr. Lyman B.

[1] A 50-cent booklet. [2] A 50-cent booklet.
[3] A 75-cent book. All may be had direct from the Vir Publishing Company, 1304 Land Title Building, Philadelphia, Pa.

Sperry. Some boys do an excellent service by loaning their copy of "What a Young Boy Ought to Know." I have known a single boy to save more than fifty other boys by this method.

In order that you may be intelligent upon this subject and be qualified to suggest and advise others to whom you may come with helpful sympathy, before concluding these Talks I desire to-morrow night to suggest to you some of the most helpful things to be done by those who would make an effort to regain, as far as possible, what they have lost through their ignorance or willful sin in these matters. And then I must bring these Talks to a close by telling something of the changes which you must expect in your own body in the course of a few years, and thus prepare you for experiences and guard you against dangers that lie in your path further on.

PART VI.

How Purity and Strength may be Measurably Regained.

CYLINDER XIX.

Purity and Strength, How Regained.—Perfection of Cure Dependent upon the Extent of the Hurt and Method of the Cure.—The Erring Have Much to Hope for.—Human Effort and Divine Help.—Importance of Rules already Suggested.—Months and Years Needed.—Importance of the Bath.—Consult Parents and Competent Physician.—Unnatural Modesty in These Matters.—All Parts to be Held in Purity of Thought.—Important Suggestions Concerning Exercise, Sleep, Diet, etc.—Seek Daily Help from God.

My Dear Friend Harry: In harmony with my promise I desire to-night to tell you how purity and strength may be measurably regained by those who have learned the vicious habit which is so prevalent among boys. How fully a boy who has practiced self-pollution may regain his entire vigor will depend upon the extent to which he has become addicted to the practice. I think I may best illustrate by saying that the results will be quite like it is when one has received a hurt or injury on the hand or any other portion of the body.

In most instances the hurt may be healed, but the perfection of the cure will be dependent upon the extent of the injury and the wisdom displayed in effecting the cure. No portion of the body which has suffered an injury can ever after become absolutely what it was before the hurt, for even when the finger is simply cut by a sharp blade the cut may be healed in a few days, but for years and perhaps for life the person must carry the scar which remains after the wound is healed; and the size of the scar will depend upon the extent of the hurt or injury.

Much as the sin is to be regretted and deplored, yet when a boy awakens to the importance of a sincere and permanent reformation he is to be encouraged to hope for and to expect most gratifying results if he will but go to God and confess his sin, seek God's pardon for the past, accept of Christ as his Saviour and Helper, and trust Him fully in his struggle to overcome both his sin and its consequences. Great results may be expected if the person coöperates and works with God in this matter. But if human purpose and effort are wanting God will be prevented from

doing what He would. Neither God nor man can successfully work alone in such matters. The human effort and the divine help must go together.

All that I said to you a few nights ago, concerning how boys may preserve their entire bodies in purity and strength, is of great importance to boys who would escape from sin and endeavor to regain what they have lost. Carefully recall what I said to you on Cylinders numbered fourteen, fifteen, sixteen, and seventeen. In order that the impression made upon the mind by what I told you then may be deepened, place these cylinders upon the phonograph again and, after listening to them, write down what I said in reference to purity of heart and mind, cleanliness of the body, without and within, the character of all that we put into our bodies in the form of food and drink, the importance of avoiding stimulants of all kinds, the necessity of work, the value of exercise, recreation, amusement, and sleep, and the necessity also for suitable food for the mind and the moral natures. Everything spoken of on these cylinders is very important to one who desires to become strong and to retain or regain full mastery over self.

Though emphasizing everything said on these cylinders, there are some directions which need to be somewhat enlarged upon to one who desires to escape from this evil habit and regain what has been lost.

What one seeks who is in this condition, and what is worth all it will cost, cannot be secured in a week, or a month, or even in an entire year. The matter of the largest and best physical development is the result of years of careful and persistent physical culture. The bath is of first importance. To the regular weekly bath should by all means be added the daily morning hand bath in cold water, and if the sexual parts are feverish or sensitive, good results may be secured by adding to these a local bathing of the parts in cold water before retiring in the evening. By placing the bowl upon the floor and crouching over it in a sitting posture, the bath may be most successfully administered. Only in the summer can baths in cold water, in the morning and evening, be begun without the need of great caution to prevent taking cold. But after the body is once accustomed to the application of cold water, the bath itself will fortify the

system against taking cold by ordinary exposure.

Where the glans, or end of the sexual member, is sensitive and difficulty is experienced in keeping it clean, or in subduing the irritation, the boy should seek the advice of his parents, who should consult a judicious Christian physician who will be competent to give the boy the sympathy, counsel, and treatment which his particular case may demand. In many cases of this kind, circumcision, which is a very simple surgical operation, is the only effective and permanent cure for the difficulty.

As a boy would go to his parents if he had hurt himself by any misfortune or was suffering from a fever, so he should go to them when injury or sickness attacks him in his sexual members. The feeling which restrains most boys at such times is an unnatural modesty, or is the result of evil practices or vicious thinking. There is no reason why we may not properly speak of this portion of our bodies as of any other portion. Let us remember that God made all parts of our bodies and that all parts are alike sacred. Neither these members themselves nor references to them are un-

clean or improper until a person makes them so by his own acts. Every boy who has kind parents owes it to them, to his own present comfort and future happiness and usefulness, that his parents and family physician should be immediately informed of any sickness or infirmity which may afflict him.

If I were speaking to a boy who was desirous of escaping from this vice, in addition to what I have said to you during the previous evenings I would say to him: Take plenty of exercise in the open air. This should be done systematically and regularly; not a little now and then, but daily, and for a sufficient length of time to produce some sense of weariness. Engage the mind also. Avoid all stories and trashy books and papers, but read plenty of good ones. Compel the mind to be attentive. At the end of each page or paragraph stop and recall what you have just been reading about. When you reach the end, turn back and review each chapter. Discipline both your body and your mind. Teach both body and mind to obey the will. This is very important, for the effort develops character, genders strength, and makes a boy masterly and masterful.

Sleep on a hard bed in a properly ventilated room. Let the covers be slightly deficient, rather than overmuch. Do not sleep on your back. Avoid feather beds, either to lie upon or as a covering, except in the most extreme climate and under the most extreme circumstances. Sleep apart in a bed by yourself. Do not choose cushioned chairs. Avoid horseback riding. Abstain from stimulants in all forms, including tea and coffee; cocoa and chocolate are much to be preferred. To all boys and men suffering from sexual irritation and weakness intoxicating liquors of all kinds, and tobacco in every form, are specially injurious.

Be careful about the diet. Milk and vegetable foods are most favorable to a mastery of sexual sensitiveness, but a moderate quantity of fresh meat should be used to prevent weakness and debility. Fresh fish are good, but eggs should be used with due moderation. Pork is bad; salt meats are difficult to digest, and are not nutritious. Pepper, pickles, and condiments are to be avoided. Pies and cakes disorder the stomach and result in injury on that account. Candy, if it be eaten at all,

should be eaten in moderation and not between meals. Be careful that the trousers are not made to press too tightly against the sexual organs because of suspenders that are too short. Shun sinful companions. Turn from evil pictures. Avoid the temptations which are occasioned by being much alone. Seek the companionship of the good. Aspire to some high and holy purpose in life; ask God's help daily, and press forward, regaining depleted powers; be daunted by no difficulties, persevere, and God will help, and the victory and blessing which await will be yours.

This, my dear boy, would be my advice to any boy who would turn his back upon the wicked past and turn his face hopefully to the future.

PART VII.

The Age of Puberty and its Attendant Changes.

CYLINDER XX.

The Passage from Infancy to Manhood.—Physical and Mental Changes that Occur at the Age of Puberty.—Meaning of the Term "Puberty."—The Dormant or Sleeping Powers.—They Awake and Fully Mature by the Time We Need Them.—From Fourteen to Twenty-five the Man is Maturing.—Prior to Puberty Boys and Girls Much Alike in Characteristics.—At Fourteen the Manly Characteristics Begin to Develop.—The New and Embarrassing Experiences.—The Divinely Implanted Nature Awakes.—The Attendant Dangers.—How the Boy Is Affected.—It Is the Period of "Storm and Stress."—Dangers which Arise from Ignorance.—Importance of Intelligence.

My Dear Friend Harry: Not many years ago the cradle in which your baby sister sleeps was yours. But to-day you have passed on beyond the cradle and are pressing forward toward manhood and a life of usefulness, honor, and blessing. For just a few years you will continue to be a boy, and then, at about the age of fourteen or fifteen, you will enter upon a period of several years during which time those portions of the repro-

ductive system which are hidden away in the interior and lower portions of your body will begin to develop, and you will experience emotions which indicate changes that will be altogether new and strange. The physical and mental changes that occur at that time, and the conditions which attend them, to many boys prove a time of great mystery, perplexity, and danger. That this changing condition may not come upon you unawares, but that you may meet it with intelligent understanding, I desire to tell you in advance something concerning that period in the life of every boy which is called "the age of puberty." If we were to use the word "puberty" when speaking of plants, it would mean the period when the plant first begins to bear flowers. In boys it is the period in which the reproductive or sexual organs begin to develop and sexual fluid first begins to form in the glands situated in the interior and lower portion of the body.

When we are born into the world as helpless infants, God does not immediately give us all the powers and endowments which we shall need later on, but for which we at that time have no use.

But these powers He gives us as we have need of them. At first the baby has no need of teeth, but after a year or two God gives it a few, and then adds others, from time to time, as there is necessity. When the child is born the beginnings of the teeth are hidden under the gums. They are in embryo, as learned men say, awaiting the appointed time to grow, when the child is older and has use for them. In this same way the reproductive system in all healthy boys remains undeveloped, in embryo, dormant, or sleeping until the age of about fourteen or fifteen, when this system begins to awake and grow, and various changes begin to take place which are gradually, through a period of years, to lift and change the boy from a child into the fully developed man.

These changes, which take place between the ages of fourteen and twenty-five, but which are most marked and most trying between the ages of fourteen and eighteen, are very important, and, as many in their ignorance and lack of knowledge fall into vice and sin at this period and come to early or eventual ruin, it is important that all boys should know what to expect, so that they may

interpret to themselves the true meaning of their new experiences and trying conditions.

The greatest outward or visible changes take place rapidly, requiring but a year or two to effect very noticeable results. But the most critical period, during which the greatest internal and invisible physical and mental changes are taking place is, at least in most instances, from fourteen to twenty-one, but the changes are not fully completed and full sexual maturity attained until the age of about twenty-five.

During the earlier years of life, while the reproductive organs are dormant and undeveloped, boys and girls are much alike in most of their physical and mental traits. But at about the age of fourteen—with some earlier and with others later—as they approach the period of puberty, the characteristics and traits peculiar to the sex begin to develop, the boys becoming more manly and the girls becoming more womanly.

When this time arrives the boy begins to leave behind him the characteristics of childhood. The body grows rapidly. The shoulders become broader, the chest deeper. The voice loses its boyish

tones and becomes deeper and stronger. The skin becomes coarser. The beard starts to grow. The bones become harder. The sexual parts begin to develop, and in a few years the wisdom teeth appear.

At first the boy feels awkward. His voice breaks. His hands and his feet seem to be in his way. He is sensitive and bashful under circumstances where formerly he was at ease and at home. He becomes the subject of new sensations and new desires, which he is not able to interpret or to comprehend. He becomes more polite, and more manly in his bearing toward strangers, and especially toward women. He begins to seek the companionship of girls of about his own age. All this time there is being awakened and quickened within him a divinely implanted nature, which is designed to make him more noble and more perfect in every respect than he could possibly be without it.

But it is now that sexual passion begins to assert itself. If the boy is ignorant, has a weak moral sense, or is under the influence of evil companions, serious dangers are likely to follow. It is also at this critical time, between the ages of

thirteen and twenty-one, that boys become irritable and petulant. They experience a feeling of contrariness. They are untractable and at times even rebellious. It is during this period that many boys and girls, whose parents do not understand their condition, and who have forgotten their own feelings and experiences when at the same age, desire to break loose from all restraint and sometimes even to run away from home.

It is at this time that the boy who was formerly obedient and studious often becomes restive, disobedient, and unruly. Boys between the years of fourteen and eighteen are more likely to be disobedient to their teachers in the day school, and it is just at this age that they are likely to feel that they are too old to go to Sunday-School, and are not so likely to go willingly to church or attend to their religious duties. The entire nature feels the revolution that is taking place, and all the worst qualities in the boy's composition appear upon the surface. This is the period in the boy's experience which the Germans call "The period of storm and stress."

If the boy is made intelligent, and his parents and teachers understand and

appreciate what the boy is passing through, all will eventually turn out better than the indications seem to promise, and as the young man approaches the age of twenty and upward the storm will have passed by. And if he has been guarded from evil and kept from sin his future will be increasingly calm, blessed, and prosperous. But if vice and evil have come into his life the years will bring an increasing installment of passion and sin, of disappointment and suffering.

You see, my dear boy, how important it is that at this time, which is usually the most trying in one's entire life, that a boy should not be left to grope in darkness and ignorance among physical and moral dangers of the most serious nature. Only those who have passed through this "time of storm and stress," and have been observant of their emotions and experiences, and have thought and reasoned intelligently concerning them, can wholly appreciate the keen, sensitive condition, the strong temptations, and the great need of wise counsel, helpful sympathy, and the assistance of someone who will know how to interpret to the inexperienced the lessons which God is teaching and the great duties and re-

sponsibilities for which God, in infinite wisdom and love, is preparing the coming man.

To-morrow night I will send you my last cylinder, and I shall desire to advise you how to prepare for this approaching change and make a few other suggestions which are prompted by my love for you and my abounding interest in boys and young men.

CYLINDER XXI.

The Last Talk.—Desire to Prepare You for the Coming Manhood.—Purity like the Dew.—Boys Impatient for Developing Manhood.—Different Ages at which Puberty Occurs in Different Individuals.—Causes of Diversity.—Appears Earliest in Diseased Bodies and Latest in the Healthiest.—Illustrated in Diseased Fruit.—The Boys with the Best Bodily Health Experience the Least Trials during the Developing Years.—Early Development Means Early Decay.—Years of Adolescence a Period of Special Danger.—Our Parting Counsel.—Danger of Deferring.—Immediate Development of Physical, Intellectual, and Moral Powers of Utmost Importance.—"How Shall We Escape if We NEGLECT?"—Moral Nature Most Important of All.—What Satan Will Say.—The Results Are Inevitable.—Do not Defer.—Covenant with God.

MY DEAR FRIEND HARRY: Nearly a month has passed since I began these Talks to you into the phonograph. I have spoken to you out of a heart full of interest and sympathy for boys, and what otherwise would have been a task has been to me a source of no little pleasure. I am to-night to have my last

Talk with you upon these important subjects, and I am pleased to hope that all I have said from night to night has been to you a matter of valuable interest and satisfactory information.

By what I said last night you will see that I have desired to prepare your mind for the changes which you must meet a little later on in life. I have desired that in your passage from boyhood to manhood you may avoid the perplexities and dangers which prove so disastrous to many. Purity is something like the dew which in the morning sparkles in crystal beauty on grass and flower, but when once brushed away by a ruthless hand it cannot be restored by art or skill of man, although all the waters of the world were placed at his command.

Knowing how natural it is for all boys to desire to be men, and how impatient some boys become when they note in others developments and changes which have not come to them, I desire to apprise you of a serious mistake in judgment which most boys make, and which is liable to prompt them to evil practices. These practices, instead of hastening manly development, result in weakness and disease, and, as a consequence, de-

feat the very end they have sought to secure.

The age at which puberty is reached and the changes take place, concerning which I told you last night, varies in different persons. In boys these changes begin in rare and exceptional cases as early as twelve years, while in other exceptional cases they are delayed as late as the eighteenth year. This variation is owing somewhat to nationality, race, or, more frequently, to climate, but most frequently to conditions of bodily disease or health in the person. In warm countries this development comes earlier, and in the cold northwest climate, much later. Colored boys tend to develop earlier than white boys. Temperament, occupation, and habits have much to do in determining this matter, but, as I said, the condition of the health produces the greatest variation of all. It is generally found that boys who have inherited a weak, nervous constitution, or who suffer from poor health, are the first to develop the changes which indicate the approach and presence of puberty; while, upon the other hand, the general rule is that the boys who live mostly in the open air, are

engaged in pursuits which call for vigorous bodily exercise, and who are given to such manly sports as develop a strong body and good health, are slower in experiencing these changes.

This is only another manifestation of what every boy has noticed in fruit. While growing upon the trees the first few apples, peaches, cherries, and other kinds of fruit that turn red and appear ripe, while the great mass of fruit has not yet approached maturity, may look promising to the eye, but when they are examined they are always found to be wormy and diseased.

The boy who seeks early maturity by sinful practices only secures in its place weakness and disease, while the boy who is careful to observe all the laws of health, and who develops a strong, manly frame, and establishes good bodily health, will experience less irritation, nervousness, and sexual sensitiveness, and will pass into manhood without encountering the trials and perplexities which come to those who suffer from inherited or acquired bodily weakness or disease. By no means, my dear boy, ever covet that early development which could confer upon you nothing that is to be truly de-

sired, for early maturity means early decay.

By proper food, daily bathing, and by exercise in the fresh air, which should not be too violent or too prolonged, but yet sufficiently frequent and vigorous, you should seek to acquire that bodily and mental vigor which will prepare you for many years of good health and great usefulness.

The years of adolescence, which begin in boys at about the age of fourteen and continue until they are about twenty-five, are fraught with perplexities, trials, and much danger. It is during these years that most boys make mistakes and go wrong; some physically, some intellectually, some morally, and some in all three of these respects. These mistakes for the most part grow out of the ignorance of the individual. I am persuaded that very few boys deliberately and willfully go wrong, but they sin in their ignorance, and continue until vices become fixed habits, and ruin becomes inevitable.

It is on this account that I have thought it necessary to tell you before they occur of these changes, that being warned in early boyhood you may, by

physical culture, acquire such bodily strength and vigor as will enable you to pass through this period with perfect safety, and enter upon your mature years a noble, pure, and godly man. If you will remember what I have said, and be faithful to carry out the suggestions which I have made, I think you will be in possession of such information upon the subject of the reproductive organs as will serve you until your sixteenth or seventeenth year, when you will need the further information and suggestions which I have embodied in a book entitled "What a Young Man Ought to Know," and which I was just completing when I received your Mamma's note, which led to my sending you the series of Talks in the phonograph which will be concluded with this cylinder.

And now, my dear friend Harry, before parting, I desire to warn you against one dangerous mistake which thousands of people make—namely, the mistake of deferring. You may admit the truth of all that I have said, and honestly purpose to accept and act upon it, but instead of doing so immediately you may defer to some future time, and thus by neglect

eventually and irretrievably lose all that you hope to attain. You may reason, as so many do, that you are strong and well; that you are reasonably happy; and that, as you are still very young, you can indulge your appetite, neglect your soul, violate God's physical and moral laws, and later on atone for the past by proper exercise, careful diet, and a religious life. While you have been saved from the secret sin which is ruining others, yet the care of your health, and the development of your physical, intellectual, and spiritual powers, are of the utmost immediate importance. At no other time in your life can you so easily and successfully acquire the best of each of these desirable endowments as at the immediate present.

Let the words from the Scriptures ring in your ears, "HOW SHALL WE ESCAPE IF WE NEGLECT?" (Hebrews ii, 3.) In order to grow up in ignorance, all that a boy needs to do is to neglect his books and his school. In order to become a bankrupt, a merchant needs not to squander his money; he needs not to make unprofitable investments; simply let him neglect his business duties, and bankruptcy is inevitable. The farmer does

not need to sow his fields with weeds. Simply let him neglect his fields, and weeds will fill them, thorns and bushes will half conceal his broken fences, and universal ruin will come as the inevitable result of simple neglect.

And so, my dear boy, even though you have already attained the very best physical, intellectual, and spiritual culture, yet if you fail to guard and keep such attainments by constant exercise and use, you will surely lose them. If these things are so, then how shall you escape from the result of indifference and delay, if in the beginning you neglect these important matters?

You may accept and act upon what I have suggested concerning your physical and intellectual natures, but neglect your spiritual nature, which is most important of all. Satan is sure to whisper that what I have said is all true, but that you are young, and that later in life, after you have finished your school days, and are established in business, then you will have plenty of time to attend to spiritual matters, and thus tempt you, from year to year, simply to defer until your best years, and if possible, all your years, shall have been lost to

Christ and your own happiness by simple neglect.

No; do not defer, do not neglect. For if you do, you cannot escape from the sad results of such a mistake. Weakness and disease will then be sure to despoil you of manly power; ignorance will set up its throne where intelligence should reign, and the spiritual nature, which God would restore again to His own likeness and image, Satan will further disfigure and deface by vice and sin. These results are inevitable, and cannot be escaped if you neglect.

My dear boy, do not defer. May I ask you now, as I bid you good-by to-night, to go apart immediately, and alone upon your knees ask God, for Christ's sake, to forgive your sins, to give you a clean, pure, and loving heart, and to take you into everlasting covenant with Himself? Covenant with Him to serve Him faithfully from this hour, and may God abundantly bless you in this world, and in the next crown you with everlasting honor and glory.

THE END.

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